VARDANKAR:

ILLUMINATED WAY LETTERS

1966-1971

ICF OF BANGLADESH

VARDANKAR: ILLUMINATED WAY LETTERS 1966-1971, VARDANKAR Translation.

Published in Bangladesh by ICF of Bangladesh.

Dear Member of the Illuminated Consciousness Fellowship of Bangladesh (ICF of Bangladesh).

The Illuminated Consciousness Fellowship of Bangladesh is delighted to have the privilege of offering to you free of charge many of the works of the great VARDAN Master Sri Paul Twitchell (also known as Peddar Zaskq) translated into the VARDANKAR terminology! Other than the SHARIYAT-KI-HURAY Books One and Two, none of these books have been available in translated form up until ICF of Bangladesh has published them. Many are no longer available in any form whatsoever, including PDF's, or are difficult to impossible to find. They are for private use and or Private Study. These illustrious PDF files have been tirelessly compiled at great time and expense and translated into the current path of VARDANKAR which is presently the most direct path back to the HURAY (God). ICF of Bangladesh is unaffiliated with VARDANKAR but supports the nature of VARDANKAR.

ICF of Bangladesh does not make a penny off of the publication of these works and consists of a selfless group of individuals who privately use these works for their own education and spiritual benefit in the form of private study.

These works are a part of a Multi Volume Bible or spiritual/religious text and systematic dissemination, practice and study and as such are protected works by law and anyone attempting to stop the dissemination of these works is hereby notified they are engaged in Religious persecution and or suppression.

Sri Paul Twitchell brought forth the teachings of the Great VARDAN Masters such as Rebazar Tarzs, Yaubl Sacabi, Fubbi Quantz, Rami Nuri, Gopal Das and many others, under the past name of ECKANKAR, the Ancient Science of Soul Travel.

However upon Paulji's (a term of endearment) Translation (Death of the physical body) back in 1971 Paulji never did pick an actual successor, but only made a list of 5 candidates before his translation and so Darwin Gross was picked by the Eckankar Board of Directors from this list of 5 candidates. Darwin was never a master and neither is Harold Klemp and Eckankar ceased to be the most direct path back to God upon Pauji's death. There always must be someone who holds the Rod of VARDAN Power, who is at minimum a 12th Initiate and who is picked by the HURAY.

Sri Allen Feldman (as of this writing of January 2016) is the current Living VARDAN Master who holds the Rod of Power and the new name of the teaching is now VARDANKAR. It has had many names and many masters as outlined in Paulji's "Spiritual Notebook" which is also offered as a PDF in Translated form!

The ICF of Bangladesh is not affiliated with VARDANKAR in any way, shape or form except that we resonate with their teachings and many of our members are in fact practicing VARDANists although many are not!

There is no charge for these works and no profit is made by Anyone! They are for private and personal study, research, and for the purpose of teaching the systematic approach of VARDANKAR the Ancient Science of Tuza (Soul) Travel.

They are also considered essential religious/spiritual texts and necessary in order for the practice and study of VARDANKAR and to seek the God State of consciousness in this lifetime. All of these books are a part of a multi volume or Multi Book Bible or Sacred spiritual text to be studied and used during contemplation and in order to learn the methods outlined in these great spiritual texts and to practice the path of VARDANKAR.

ICF of Bangladesh is acting under freedom of religion, freedom of press and the fact that many of these manuscripts were published over 45 years ago and have been discontinued and almost all of them are in the outdated Eckankar terminology.

In order for the VARDANist to practice his or her path he or she must have the correctly translated material with the proper terms and translations in it and so we offer this free of charge.

These PDF's are printer friendly most in the A5 paper format and can be printed double-sided and bound if using various methods such as a hole punch.
Some members have found simple instructions on how to bind their own books using little more than some glue, two rulers or sticks and some large paperclips or clamps, all easily found around the home or bought at most stores. This would only be of course for your own personal use, study or research.

Translated VARDANKAR Edition of one of the Holy Books of VARDANKAR by ICF of Bangladesh and Peddar Zaskq.

Published by ICF of Bangladesh as a religious text and part of a Multi Volume Bible. This book among others is required in the correct translated form, in order to practice the path of VARDANKAR, and is for the private use of ICF of Bangladesh members only.

ICF of Bangladesh cannot be reached directly but encourages those interested in practicing the path of VARDANKAR to contact VARDANKAR directly at www.VARDANKAR.com.

This book is not published by VARDANKAR or Direct Path Publishing at this time. As of October 2015.

Introduction and update:

From the Shariyat-Ki-HURAY book One, short quote edited from intro by Sri Allen Feldman the Current (as of 2015) Living VARDAN Master.

"When Sri Paul Twitchell and the Ancient VARDANKAR Masters brought out these ancient teachings in 1965 they gave them the name of ECKANKAR.
The highest path has had many different names and many different Masters. The path of Out-of-Body Tuza (Soul) Travel has always been the most direct path back to God or HURAY.
But only when led by one who holds the Rod of VARDAN Power and is appointed by the Order of the Boucharan which in Paul's time he called the order of the Vairagi.
Unfortunately when Paul translated (died) in 1971 there was no one to hand the Rod of Power to who could take over for him publicly.

Paul made a list of 4 members but never picked a successor. He could not because no one was ready to take on the 12th initiation yet. When Paul translated (died) in 1971 the Rod of Power was passed to the great Rebazar Tarzs who is the Torch Bearer. It was a sad day for many Eckists to see their once high path reduced to an offshoot path. Frankly, most did not know what had happened. Some tried to follow Rebazar but had little or no access to him except on the inner planes.

Darwin Gross, who was appointed by the Eckankar Board of Directors, tried to keep the teachings on track but it was impossible because the Rod of Power had been passed to Rebazar Tarzs and Darwin was not a true Master.
The high path went underground under Rebazar Tarzs for there was no Master to physically take over for Paul and teach the path openly.

Like all offshoot paths, Eckankar began to rapidly deteriorate, as it was not being run by a true VARDAN Master.

Harold Klemp has changed the path so much since the days of Paul that it is scarcely recognizable today. But Darwin, although he tried to maintain things, was in a losing battle without the Rod of VARDAN Power.

In 2013 the Spiritual Hierarchy under the direction of various Masters and Silent ones under the direction of the HURAY or God,

decided to bring the teachings out using a new Master, Sri Allen Feldman, under the new name of VARDANKAR.

Although I was chosen I am humbled and am aware that had there not been such an urgent need to get the VARDAN teachings out to the public, I would have not received the Rod of Power on October 22nd, 2013.

I have been personally stretched to say the least and it has been difficult but the teachings must be gotten out regardless and all must learn to never worship personalities but to look instead to the goals of VARDANKAR of Self Realization, God Realization and VARDAN Mastership in this lifetime or the next.

Each Living VARDAN Master is unique and must surrender to the will of HURAY (God).

It is my hope that we can rekindle the work of Paulji and the many other great VARDAN Masters and revitalize it through VARDANKAR.

VARDANKAR will never be for the masses, but there are many millions who are ready.

I will be writing the SHARIYAT-KI-HURAY volumes 3 and 4 over the next 2 to 3 years. There are other things that must be done first."

Sri Allen Feldman

Partial translation from VARDANKAR terms to pre 1971 ECKANKAR terms:

New 2013 & after……………..…**Old pre 1971**

VARDAN………………....…….ECK
VARDANKAR…….…………….ECKANKAR
VARDANist ………….........….ECKist
HURAY…………………………SUGMAD
Margatma ……….…………….. Mahanta
Bourchakoun……………….…...Vairagi
Living VARDAN Master……..…Living ECK Master
VARDANshar consciousness…..ECKshar consciousness

Table of Contents

1). Self-Surrender 1

2). Tuza (Soul) Travel 5

3). Experience *vs.* Faith and Knowledge 9

4). Karma 13

5). Establishing the State of God-Realization 17

6). Gaining Spiritual Freedom 21

7). Dreams and Their Importance 25

8). I Am Always With You 29

9). Jivan Mukti: The Perfect Liberation of Soul 33

10). Total Awareness *vs.* Cosmic Consciousness 37

11). The Factors of Survival and Non-Survival in a Person 41

12). The Adversaries of Life 45

13). How Can We Serve God, The Ultimate Reality? 49

14). The Role of the Teacher in the Life of the Chela 53

15). The Chela's Use of the Teacher's Spiritual Image 57

16). Diet, Fasting, Motivations for/and Lack of Ability
to Tuza Travel —Questions of Concern from Chelas 61

17). Understanding the Role of Semantics in Tuza Travel 65

18). Using Imagination *vs.* Will Power in Tuza Travel 69

19). Success in Tuza Travel: Finding 'Your' Key
That Unlocks Your Consciousness 73

20). Methods of Problem Solving for the VARDAN Chela 77

21). Frequent Errors Made on the Path of VARDAN 81

22). Forms of 'Self-Trapping' *and*
Giving 'Spiritual Space' To Others 85

23). The Destructiveness of Anger (Krodha) 89

24). The Loyalty of Fear *or* The Loyalty of Love 93

25). Gaining Our Freedom Through Inner Discipline 97

26). Understanding the Inner Master and Inner Teachings 101

27). Recognizing the Inner Master as
the True Guiding Force in Our Lives 105

28). The VARDAN Sound Current and
The Ability to Communicate with God 109

29). DOUBT – and Its Role in the Life of the VARDANist ... 113

30). Smoking and Its Affects
Upon the Spiritual Life of the Chela 117

31). Problems Chelas Encounter When Having
IMPATIENCE In Their Spiritual Unfoldment 121

32). Egotism and Its Effects
Upon the Spiritual Life of the Chela 125

33). Sin *vs.* Wrong Action (Unspiritual Acts) 129

34). VARDAN Teachings on the Chela's
Relationship With the Living VARDAN Master 133

35). Important Rules for the Chela on the
Proper Use of the VARDAN Discourses 137

36). The Importance and Use of
Proper VARDANKAR Terminology 141

37). The Importance of the Chela Having a
Proper View of the Living VARDAN MASTER 145

38). Important Things to Contemplate
Before Leaving the Path of VARDANKAR 149

39). Surrender: The Hardest Part of VARDANKAR 153

40). The Conflict of the Human Element with that of the
Spiritual in Every VARDAN Chela *and* Another
Way to Work Off Karma 157

41). Developing the 'Inner Way' of Reading *vs.* 'Gorging Oneself' on the Outer Reading of Spiritual Works 161

42). The Dangers of Trying to Work with the Psychic Forces While Following the Path of VARDAN 165

43). Releasing Oneself From the Old Laws of Mankind and Establishing Oneself in the New 169

44). The Chela Must Balance the Receiving from the HURAY with Giving 173

45). The Importance of the Chela Developing a Love-Devotion Relationship In The Living VARDAN 177

46). The Method of Entering Into The Heavenly Worlds Can Be Gained Only From The Living VARDAN Master 181

47). An Explanation of the 'Survival Factor' and its Importance in the Chela's Life 185

48). Soul's True Purpose in This World 189

49). How the VARDAN Initiate Gains True Freedom from the Grip of the Kal Power 193

50). Tolerance and Self-control: the First Steps on the Path to Love and Freedom 197

51). The VARDAN Chela Must Avoid Being Drawn into the Net of the Kal Power 201

52). Every Chela Must Come to the Place Where They See the VARDAN in Everything 205

53). The Two Aspects of the Divine Knowledge that Every Chela Should Understand — Head-Knowledge *vs.* Heart-Wisdom 209

54). The Shariyat-Ki-HURAY Volumes 1 and 2: Their Origin and Purpose 213

55). Why the Only Way to 'Peace of Mind and Heart' is Through VARDANKAR 217

56). The Problem Every VARDANist Faces: Self-Discipline and Being Your Own Worst Enemy 221

57). Overcoming the Psychic Forces in One's Life
Through Faith in the Living VARDAN Master 225

58). The True VARDANist Will Avoid the
Spreading of 'Ego-Driven' Rumors 229

59). The Delicate Jewel of Every VARDANist – The Love and
Presence of the Margatma, Living VARDAN Master 233

60). The Importance in Avoiding Karmic Ties 237

61). The True VARDANist's View and Outlook On Life 241

62). It Is Important for Every VARDANIST to Examine
Their Use of VARDANKAR Terminology 245

63). The Insidious and Negative Kal Habits of
Griping, Blaming and Complaining 249

64). Understanding the Importance of Sacrifice Through
The Example of The Living VARDAN Master 253

65). The Serious Nature of the VARDAN Initiations 257

66). Every Chela Must Come to Live in the Understanding
that the VARDAN is the Divine Reality of Life 261

67). Major Obstacles that Prevent the Chela From Being
an Instrument for the Living VARDAN Master 265

(Please note: Sri Paul Twitchell did not originally place titles on the Illuminated Way Letters that were mailed out once per month. These titles were created by the current editors and were based on what they felt were the main subjects of each letter.)

No. 1 – April 1966

"Self-Surrender"

Dear Friends:

The Illuminated Way Letters will be a new monthly service to students and friends who are interested in the path of the ancient science of VARDANKAR. It will add to your knowledge of comparative spiritual paths to the Kingdom of Heaven.

The first subject that is to be taken up and discussed is the very controversial one called self-surrender. Very few people know what this phrase means.

Generally, the attitude toward self-surrender can be divided into three parts — those who have a blurred idea of it, those who have a mental concept of it and those who have a feeling of it. But none of these are actually self-surrender.

Self-surrender is the real key to spiritual success in the out-of-the-body state. If one is looking for success on any plane in the invisible worlds, this is the way; for only by self-surrender do we gain the illumination and knowledge of true spiritually and, of course, entrance into the Kingdom of God.

The question then arises in the mind, to whom does one surrender? The surrender is to the Inner Master, of course, not to the physical form that is seen with the outer eyes, but to Him who comes to you in the radiant form. This is the true Master.

Surrender to the Inner Master is one of the most paradoxical principles which faces everyone who is trying to enter the higher realms of the Deity. Almost every true devotee of God becomes frantic and desperately strives to reach the ultimate goal, or get some light on his problem

without surrendering. This serves only to increase his frustration.

There is only one way that is practical universally among the mystics and God-intoxicated. This way is simple but so much of a primary source that we are apt to overlook it. It is the way of the daring, the patient, the enterprising and ambitious. The Inner Master is usually found by sitting in silence, looking into the spiritual eye, not striving or pushing but by gentle patience. Eventually, the light will come around the watcher like a curtain and the inner ear opens for the sound current. Often there is a slow rocking of the body as if it were in a rocking chair.

After this the Inner Master, or what we know as the Spiritual Traveler, steps into the area of the spiritual eye and takes the watcher out of the physical consciousness into the invisible planes. This is simple so far, but it is not yet self-surrender to the radiant form of the Spiritual Traveler (Inner Master).

One can have the Spiritual Travelers in his life but not yet surrender to them. This is the paradoxical nature of God, and it runs through our lives like a thread from the physical situation, to situation, to the higher experiences. One may have God in his life, but not have Him. One may have the Inner Master or the Spiritual Traveler in his life, but again perhaps the Inner Master may not have you. If we study this paradox it will easily resolve itself. It is basically placing the attention on the inner self, for this Inner Master is actually Spirit and the form is that whom we know in the outer, teaching us the path to Heaven.

The release of all tensions and conflict is the first step to self-surrender. Turning all difficulties and problems over to this Inner Master and, of course, turning your inner life over to him, also. It is when anyone can come to this stage that he knows Spirit (Inner Master) has taken over and controls

and guides him on the path to God. It takes care of all problems within the material worlds and takes care of any possible situation which might arise on the inner planes. This is a knowing beyond the ken of the senses, a conception beyond the sense world. One can never explain or tell what it is but must lean upon the intuitive knowledge that "I am Spirit and Spirit is ME!"

It is actually this simple, and by becoming the instrument through which Spirit flows so readily, one is able to accomplish deeds beyond his expectations, find self-healing and the ability to help others in all fields. He will find himself able to ride the spiritual currents across the heavens into the very realm of God, and return to the physical form that was left below on the lower material plane.

Giving up to the Inner Master, Spiritual Traveler, or Spirit, whichever you wish to call it, is not letting go of free will but making use of it for the Divine Cause. The attention is put upon the inner form of the teacher and, therefore, one plans according to the instructions and wisdom received from the inner planes.

This is where the creative faculty and free will are put to use. Like all other faculties of man, these have comparable faculties on the inner planes and the power flows through these to the objective faculty in the physical mind. If one sits in silence waiting for the Spiritual Traveler to come and take him into the cosmic worlds he will likely meet with disappointment. Therefore, he must put his free will to use in determining where he would like to go under the gentle guidance of the Traveler and what might be expected.

If it is right for you to take the journey to the plane of your desires, your will can be fulfilled; but it takes the use of the creative faculty of Spirit to plan and measure out what might be before you in the cosmic worlds. The law is

that everything is in accordance to your experience and your belief in these higher worlds.

Man is the master of his life, and only when we harmonize free will with Divine Spirit can our will follow the directings of Soul.

I am always with you.

Affectionately,

Paul Twitchell

No. 2 – May 1966

"Tuza (Soul) Travel"

Dear Friends:

VARDANKAR is the new all-out approach to the expansion of consciousness, that which gives freedom to all who can do out-of-the-body and mind movement.

This is the freedom that every man seeks, a release from everything in this material universe, giving us the ability and opportunity to move about in the heavenly worlds. It means that we are not associating ourselves with the astral, mental and other matter worlds below the Soul plane. But we are free to move about in these lower planes as we can in the spiritual worlds.

VARDANKAR then, is not a religion, philosophy, nor a metaphysical system but a path to God. It is every man's way for the way lies within each of us. It lies within the consciousness which is the Soul of every person. Therefore, man is but a state of consciousness and not a physical nor mental being whatsoever. Soul is man's channel, representing the opening through which Truth can flow into the outer world. Whenever this occurs, we manifest here and now whatsoever we desire to be our manifestation in the physical world in which we live. So we are all manifesting according to the state of consciousness in which we are at the present.

Then what is in our outer world is due to our living in a particular state of consciousness. This being true, therefore, we find that life can be reduced to a simplicity; that is, if we do not like what we have, we can change our consciousness. This means that since we are actually working for the state of Godhood, we must live in the God-Consciousness. Thus, the simplicity of living in the

God-Consciousness means that we think and act only in the name of God. This is actually placing us in the most heavenly realm while still in the physical body. This is the form of expansion of consciousness that I keep talking about constantly in the Illuminated Way discourses, but so many miss the point.

Actually, Tuza (Soul) Travel is not a projection of the subtle bodies as one might think, but an expansion of awareness into those areas where we want to be. It has nothing to do with astral travel, which is a limited form of movement, nor with the mental body and other lower bodies wrapped about Soul in order to protect it in the lower worlds. We find that Soul can be as small as an acorn or as large as the whole universe, according to Its own desire. This being true, it puts us in the position of having as much space as we desire, with a three hundred and sixty degree vision. It is really up to us as to how much awareness we desire to have at any time — this is sometimes called being in all places at once with Total Awareness.

This is where we are heading — the area of Total Awareness, or God-Consciousness, as it is often called. This is the modus operandi in which many Spiritual Travelers are working, and that in which each of us may at some time or other find ourselves. It is not difficult, but it means we must develop, the state of God-Consciousness. This can be done by acting as an agent of God, meaning, of course, that everything we do, say and think is done for God only. Since God may be an abstraction to many of us, we must establish something that is reality. This may be simplified by thinking of IT as Spirit. This Spirit flows through us in greater quantity when we accept It as impersonal goodwill, wisdom and freedom. In order to open our state of consciousness we must read sacred scripture,

silently or audibly chant hymns or sacred words (like "AUM," "HU," "HURAY") which uplift us.

The word "uplift" means opening the consciousness. When Christ said, "Whosoever cometh to me will I lift up," he was saying that he would open their consciousness (Soul) so the Divine Spirit could flow through in greater quantity into the world of matter. This means we are able to project whenever we wish, or expand the awareness to the area that we want to know about, and even appear to those who are able to see us.

This ability to see another in his spirit body is similar to that which we know as telepathy. If we can get on the same wavelength with anyone who has the ability to project himself (Soul) to others, no difficulty is involved in seeing one another. The lack of the ability to do this accounts for many not seeing or feeling the presence of a teacher near them. If the ability is developed — depending upon how open one's consciousness is — then he can see, hear and understand anyone in the spirit body visiting him.

This is the freedom we seek. It gives us the opportunity to move out of any state of consciousness we are now in, into a higher one. If we have a flash opening and see a Spiritual Traveler nearby, we are fortunate for it gives us proof of what I say here. It also gives us a chance to move into the true realm of God. It happens so often in the sleep state. We are not bothered with the mundane affairs while asleep and are able to open our consciousness as a channel for Spirit and travel with a teacher into the other realms, to study and find a new way of life.

Therefore, we really do not need to be concerned with astral, mental and other lower plane travels. If we work to gain proficiency in astral and mental projection, we may split off the consciousness and slow up learning Tuza Travel. In a sense, it could cause some damage to the

psychic senses, but not unless practiced over a long period. This is what happens to many psychic readers and those who work on the lower planes in the astral body. All travel should be done with Soul so true awareness is assured.

To work with any Spiritual Traveler one should put the Traveler's image before himself at all times. This often serves as a magnetic channel through which to expand the awareness, as the image of a higher one can be a God substitute and act as a guide in the higher worlds. This image will be in time filled by the Traveler and give extraordinary help in both the higher experiences and mundane affairs.

I am always with you.

Affectionately,

Paul Twitchell

No. 3 – June 1966

"Experience *vs.* Faith and Knowledge"

Dear Friends:

Faith and knowledge depend upon our experiences in life. Unless we have an opportunity to go through an encounter safely without developing aberrations, we gain nothing that can be called knowledge. Otherwise, we do gain faith in whether we are willing to accept the experience as being either positive or negative in our affairs.

Actually, faith and knowledge do not result from automatic learning or perception, but from the ordeal, the adventure and conditions that we undergo in life. The latter makes up what we call experiences, when extended in time and space by means of language. Faith, knowledge and experience have nothing to do with time and space, but are definitely concerned with our spiritual life.

This is why VARDANKAR, as a subject, is more related to the experience than with faith and knowledge. The latter aspects are certainly held in esteem by religions, metaphysics and philosophy. But while we, in our relationship with God, accept faith and knowledge as the workings of the human consciousness, we are more apt to use the term Knowingness. We know that something IS. We know that GOD IS, and that reality is here and now, and that we can live in the consciousness of God at all times, or whenever we wish. So we learn by experience within reality, and not by books, lectures and teachings.

The whole problem within our experience is that we know so little about spiritual life that we start out by stuffing ourselves with books, listening to lectures and darting from teacher to teacher in order to load ourselves with an awful burden of confusion and bewildering cargo. It weighs itself

upon us, and we lose hope; for as much as man writes on the subject of spiritual life, it is of his own experience, and does little good for the rest of us, except perhaps to be used as a measuring rod for our own experiences.

Despite how well one may write about his own experiences, we cannot have any faith unless we have gone through similar ones. Our relationship to whatever we have the experience with brings us into communication with that terminal. Therefore, we have experience and communication, which brings faith, knowledge and understanding. Without the experience we do not have faith, knowledge and understanding. Since we are not concerned with the latter three aspects because they enter into the human consciousness as a result of our contact with something tangible, and experiencing ourselves with it, then we are seeking relationship with the higher states of consciousness.

For example, if we enter into one of the higher planes via Tuza Travel and meet with a being whom we recognize as one who inhabited the Earth plane and had died, we get in communication whether it is via thought process or telepathy. This is an experience which we can judge as not being a state of dreaming because of the feeling of reality and the perceptions gained during the encounter. The results, of course, when established in the human consciousness via the senses and intellect, are faith, knowledge and understanding. But only on this level of consciousness. They could not be anything else.

This brings us to the point of knowingness. We just know what has happened and nothing can force us to depart from this fact of life. Thus we have faith because we know and have experienced; from that, we have understanding of survival and other facets of life beyond. So this would take us to the point of what happens to anyone who goes into the

state of God-Realization.

It means he has established a communication with the Ultimate Reality, and how long he stays in this state depends upon his own understanding and acceptance of its reality as part of himself. One cannot reach this state via hope, that quality of the lower mind, for something desired. It is the knowledge of and communication with God by experience. It means that we are not longing for God, nor even having any communication with His lower aspects, but that we have a direct relationship with Him.

Once this is done, who is going to argue with us, the experiencer, that it is a hallucination? Anyone who has been in communication with God has no words to explain his experience. It is beyond all vocal and mental description. It is so great that the human consciousness cannot contain the experience and, therefore, he must either keep it to himself or become a man possessed who overwhelms those who will listen. Certainly it is not possible to part him from his faith and knowingness of his experience. It is for sure that his understanding has reached far beyond the concepts of the human mind, and none will be able to know just what he is talking about. In many cases, very few people will even want to listen, and many who do will be upset by his words and actions.

The example in the Gospels of the impossibility of a camel passing through a needle’s eye shows the difficulty of experiencing the God-Consciousness state. It is proof that the human state can never grasp what the God-state is trying to perform for us. This is why there is a vast difference between the higher and lower states of consciousness and why so few understand what a man speaking from the higher state has to tell the world. Usually he is derided, ridiculed and driven out of their sight for he upsets their little worlds of reality.

What must be pointed out here is that we all go through the lower states, reading of books, studying under various teachers and running from one person to another for Truth. It is the usual route that all people take, but when the ultimate opportunity arrives for each of us to reach out and get into communication, we must have the courage and boldness to seize it. We must step through this door into the golden Light and Sound of the spiritual universes.

I am always with you.

Affectionately,

Paul Twitchell

No. 4 – July 1966

"Karma"

Dear Friends:

In much of the correspondence that comes across my desk, the word "karma" keeps creeping up. Therefore, I think it would be appropriate to give the July letter over to a discussion of this subject which seems to hold such enigmatic interest for most of us.

Actually, karma is a very simple aspect of Divine Nature in the lower worlds. But the West has developed a good many cults, metaphysical groups and sects that have used it as an expression to explain away a great many things that they know nothing about, or have developed many vague ideas on the subject. I recall writing to a teacher about a personal problem and got the reply, "It is your karma." This was not a satisfactory answer at all, for any teacher of spiritual heights is not apt to leave a follower hung up in such a manner. Anyone who asks a teacher why he is caught up in a certain karma should have a full explanation of what he can do to extract himself from it, or the reasons why he cannot.

Karma is hardly anything more than the law of cause and effect. Somewhere we start an action and it must later appear as effect in our life, whether it is in this life or some future incarnation. This is the law, and as long as we live in the lower worlds it must be obeyed. Karma goes under many names: law of retribution, law of compensation, good and evil, Yin Quo, Yang and Yin and many others. It is the practice of payment for the fixed law of nature. In fact, it is a negative law for we do not have it in the true spiritual worlds.

It is the twin doctrine of life — that of karma and reincarnation — and the very result of all concerned with

this life on the physical plane, astral and causal planes and all planes in the lower worlds. In fact, both doctrines are concerned with the life of the individual up to the Soul plane, the fifth region of God.

We will not discuss reincarnation here because of a lack of space. It is easy to say that karma is the law of action and reaction, equal in motion, but opposite in direction. For every action performed, there is the effect upon the recipient and its action upon the performer. The doer is always the receiver of the same act; therefore, action and reaction are the dual forms of karma. As said, the law of karma extends only through the planes of mind and matter; but in the higher worlds where pure Spirit governs, karma cannot operate. The reason is that the higher law of charity, love, or whatever you wish to call it, supersedes all other laws. This is why we want to get into those worlds via Tuza Travel. It gives us freedom from karma, from that which is man's bondage on this physical plane.

There are four types of karma. They are first, the *Adi Karma*, which is the primal karma. It consists of the action of the creative force, the Bani, Word in other words, whose function it is to take the Soul from its original home to the material plane so it can begin to accumulate experience on its own initiative. Second, is that called the *Prarabdh Karma* which means fate karma. It is that which has been earned in one or more previous lives and which this present life is based upon. Third, is *Sinchit Karma* — this is the reserve karma. It might be compared to a savings account which can be drawn upon at the will of the Lords of Karma. It means the individual may be assigned to live out his karma, in the place and time the Lords of Karma may determine. The person so affected has nothing to say about it. Fourth, is that called *Kryiman Karma* — which is the daily karma we make and work out.

It is that sort of karma which we are making in each moment from day to day in this life. We can get rid of it by suffering, reaping its rewards, or at some future date during this life. It also may be stored up for payment according to the will of the Karmic Lords. It then becomes fate karma for another life.

We can break all karma by passing into the higher worlds via Tuza Travel. Once Soul enters into these higher worlds, It then becomes the free agent to roam the worlds as it pleases as long as it is in service of all concerned. All Spiritual Travelers can break the karma of any chela, for anyone as far as that goes, but it is always best to leave karma alone in people, unless there is a true necessity for breaking it. The person must go through a lot of his own karma for the purpose of learning and experiencing life in his daily duties.

No Master takes the karma of another person upon his own shoulders; only those who do not know any better do this. By taking one's karma, a Master adds to his own and, consequently, will have to pay for it. This is one way a person can tell the difference between the true Master and the pseudo master. All karma must be paid for by each Soul for if the Master takes it, he deprives that Soul of the experience it will furnish. Therefore, no Spiritual Traveler is actually interested in the karma of anyone except to see that he is guided in the right direction to work it out through the proper experience and guidance.

This is all, at the present, on karma. More will be taken up in the discourses on *THE PRECEPTS OF VARDANKAR*. Later letters will take up a brief discussion on reincarnation, showing how it affects us — even on the planes of the mind and matter worlds up to the Soul plane.

VARDANKAR is spreading swiftly over the world. Many people are now writing from foreign countries asking

for materials. We have groups in Australia, England and France who are studying VARDANKAR. Representatives are now established in many countries and in most states in the United States. I make tours to meet with the students who are taking the courses wherever there are twelve or more students in one vicinity. Lecture tapes are also available now for students individually or for groups.

I am always with you.

Affectionately,

Paul Twitchell

No. 5 – August 1966

"Establishing the State of God-Realization"

Dear Friends:

Often I have spoken out strongly against the idea laid down by metaphysicians for the last few hundred years that we should seek wisdom first, instead of God-Realization!

It is the spiritual law that we must first seek the Kingdom of God, which is God-Realization. There is little need to seek His attributes like love, wisdom and understanding, for they are secondary causes and will be attained, provided we first have the enlightenment of the Divine Reality.

Although Christ stated that this was the spiritual law, somehow man has become sidetracked. It was during his great Sermon on the Mount that he urged all, "Seek first the Kingdom of Heaven and all else will be added unto you!" Thereafter, he re-emphasized the spiritual law of having God-Realization as being first in one's life, in practically every public speech. It was the one point he tried to pound home to all who had ears to listen.

Unless we have been trained from childhood to seek the God-Enlightenment first, then it is extremely hard to develop this habit of understanding. What I am saying here is that we form our mental patterns early in life and usually go through life with them. But an effort on our part will definitely change these habits formed earlier if we persist. One never needs to be discouraged in seeking God, the Reality.

Here is the difference between the God-Consciousness we seek, and human-consciousness. In the human state of consciousness, the lower, we are concerned with thousands of desires: to have healing for health, to manifest more money, to get the right mate for love and understanding, and

more desires than can be listed here. The problem arising here is that the metaphysicians in the past have pampered our greed and emphasized the idea that God gives us anything we desire. It is a dishonest approach to solving problems of people in trouble. This approach has caused dire distress to many and never fulfills the wishes of those seeking a way out of trouble. Most reports of failure to the teacher always bring a standard reply of putting the guilt upon the student, thus introverting him and making him an emotional and mental cripple.

The truth about this is shocking. God is not interested in the human consciousness, but only of the continuation of life. He is vitally interested in trying to get the human consciousness opened for Spirit to flow through to the outer world of matter, energy, space and time. He knows all things that go on in His worlds, including the chirp of the cricket, but is not interested in the problems which the human consciousness makes for itself. It is left up to us to find the solution to the state of affairs in which we live on this plane. It is not difficult to resolve all problems provided we allow ourselves to follow the spiritual law and not be diverted by those who seem to be ignorant of it.

The simplicity is to follow the instructions laid down by Christ and other savants throughout history. The method is that we must learn for ourselves, since the way to God is through the individual consciousness. Christ pointed this out during his ministry here — that the individual self was the path of man — when he said, "I am the Way and the Truth and no man finds the Kingdom of Heaven unless he comes through me." This is, in essence, what he was saying; that the Christ, which is the superconsciousness of each person, is the way through which we must individually go.

We must seek the Kingdom of Heaven through our own consciousness. This is the only path and that which is

taught by VARDAN. This is the position from which the man Jesus spoke as the Christ; and it is the same state in which each of us must establish ourselves. When we do, we too speak from the Christ Consciousness, for we are living in the God-Realized state.

This means that one must spiritualize his consciousness in order to establish himself within this state of God-Realization. He must use the following technique which will reverse the lower attitude to the higher. This is by keeping the mind constantly on God and by doing every action and deed in His name. The Orientals personalized this state of being by electing someone in the flesh as dwelling in God constantly. They recognize these people as representatives of the God force, or the channel through which the Holy Spirit flows in abundant blessings. He is, supposedly, the Son of God, the Christ, Ancient One and the Buddha. They were given titles such as Sat Guru, the Sri Maharaja, Babji and the Supreme Master. The idea is not completely true, for each of us can become the channel of Holy Spirit which can flow with the Supreme Abundance to all. The misconception lies in the fact that the Orientals select one individual to be the representative of the clear channel for the God Power, on which they depend to give them blessings instead of seeking it for themselves. The spiritual law clearly says that we must each personally seek to become a clear channel through which the Holy Spirit can flow to the outer world.

We should not worship anyone in the flesh as many do in the Orient. Respect for attaining the God-Illumination is correct but not to the extent of worship, for it is our mission here to establish ourselves in this state of high consciousness. We are individually the Supreme Consciousness of Itself, and need to recognize this fact. The moment we do, we have assumed the role of living in it. It

is not someplace else but HERE and NOW, Always! We can help to place ourselves there by chanting some sacred word or scriptural verse silently or aloud; whichever is preferred, performing all actions in the name of God without the expectation of reward. Once we have placed ourselves in this state of consciousness, we have found the Kingdom of Heaven. There is no need to seek any further.

I am always with you.

Affectionately,

Paul Twitchell

No. 6 – September 1966

"Gaining Spiritual Freedom"

Dear Friends:

The Spiritual Travelers refuse to consider themselves as intermediaries between the Divine, the universal mind and man. Of course, they are the agents of God, but they will not allow themselves to be used by anyone to rely upon them as a support. The purpose is to teach every man to take his own responsibility and stand on his spiritual feet anywhere at any time.

The attitude of VARDANKAR is the very independence of Soul. Therefore, we must cease to cherish opinions as Seng Ts'an, one of the great patriarchs of Zen Buddhism, tells us. The essence nature of VARDAN is, hence, freedom from all things. Not only is the attachment to an idea a factor that conditions the mind and holds Soul in bondage to it, but the simple preference for one idea over another, for one opinion above another, and for value of one thing or idea rather than the other; all and equally enslave Soul to mind, thus chaining the Divine, if possible, to the lower aspects of God.

Soul is the central reality of the individual. Soul of itself dwells in the Ultimate Cosmic Consciousness, God-Realization, at all times. Unless, of course, mind gets too strong and becomes wild and tries to pull it down to the lower levels of the universes. This is hardly possible, for when this happens, Soul withdraws and leaves mind to run the body, which it will do, but to the detriment of the physical body. Soul, being a happy entity, will not be controlled by anything other than the Holy Spirit. Thus we must devote ourselves to the practical work of our daily lives and try to realize the guidance of Spirit in every affair.

This depends on the non-attached attitude and the realization of doing everything for the universal, or the totality of God.

From the moment when we start creating special points, ideas and distinctions, we exile ourselves from the state of God-Consciousness, and miss the infinite freedom of Reality. Actually underlining the teachings of VARDAN, we can see that the illuminated Way to God does not have any difficulties, except that it refuses to become attached to any preferences. As Buddha once said, the only difference between Heaven and Earth, is that of a hair line. Then we are aware that an absence of dogma exists, and it is only when we are seeking anything other than God and living in the area of rituals and dogma that we suffer from desires that are unworthy.

Since freedom of Soul is here and now, all we must do is recognize and live in the assumption of our knowledge; we must feel the extra-ordinary sensitivity and delicacy of our relationship with the sense of freedom. But this will bring up questions from dogmatic thinkers when speaking of freedom of Soul, who will not admit to the possibility of a fundamental freedom and a non-conditioned mind. The real polemic will defend his particular views and beliefs with arguments by which he identifies himself. He wants his own personal ideological preferences to triumph. But here is the point: we have nothing to defend for we have no personal idea on anything; we possess nothing, therefore, we have no reason to fight, for wisdom consists in not cherishing opinions.

This philosophy of nothingness is not a pretense on the part of the Spiritual Travelers. They are aware that pure freedom is the essential Law of God for such freedom is never conceived. It lives, but only becomes alive when all concepts cease. We do not revolt against dogma and beliefs,

but allow Soul to become the impersonal channel of the Holy Spirit which uses it as the means to uplift the world of matter. Then we become the pole of God power to change the consciousness of all with whom we come in contact. We know the difference between being awake and sleeping, light and darkness, freedom and slavery. There can be no half way for the Traveler. The passage from one state to the other constitutes a spiritual transmutation. Hence, there is an essential change, or the sudden change in one who has experienced the true God-Realization and the liberation of Soul.

God-Realization is often sudden, unexpected and spontaneous. When the mind gives up its inner tension, this experience of light and sound comes pouring into Soul like a burst of thunder and lightning. It lifts us into the heights of the True Kingdom and snaps us out of the sleep state into the consciousness of awareness. We are now alive and, at once, become the mouthpiece of truth. The whole secret of our power lies, not in the fact that we have the secret of power, but of Life itself.

The problem of saints within organized religions lies in the thought that once they have reached the formless — that of the true Kingdom of Heaven — they begin to make the mistake of putting themselves into the limitations of symbols and cherished opinions. All experiences of the mystics within religions have done this, and find themselves limited by the mind which intervenes and creates tragic anxiety within the symbols of the adored formless vision and sound. Therefore, in spite of their lofty thoughts, they are able to penetrate only the limits of the mental plane where we find symbols, ideas and forms existing. So many times their mystic emotion is often the result of a simple transmutation of the body energies to the mental plane and has a physical sensualism accompanied by

a psychic experience. A study of the mystic experience will bear this out.

The Spiritual Traveler does not need discipline, nor is his realization of the spiritual self of an emotional or mental nature. He transcends beyond the mind and definitely frees himself from identification with the body, the mind and thoughts. This is the state which we are seeking, the place in the ultimate realm of heaven that we are living in now; and it takes only self-recognition to assure us of this state. All can dwell in the consciousness of God, here and now.

I am always with you.

Affectionately,

Paul Twitchell

No. 7 – October 1966

"Dreams and Their Importance"

Dear Friends:

Several persons have recently asked about dreams and their meaning, so we will discuss sleep, dreams and other factors about these phenomena of the unconscious self in this month's letter.

Many of the mystery schools have taught that if we could understand the mystery of sleep, freedom would be automatic for us. But it raises the question of why man sleeps. It is but a habit and man has made an agreement that it is necessary for survival. But this is not completely true for most of us sleep too much. It is mostly a very convenient way of escaping from this world of reality.

During the sleep process there is a re-balancing of chemicals, life forces and a general readjustment, not to the body alone, but to the various bodies of man. Most spiritual teachers and those seeking the higher Truths live on such a high level of understanding, so in tune with the Cosmic Spirit, that they can operate on a work level for nineteen or twenty hours a day and not be fatigued. Three or four hours of sleep is all that is necessary for them. They live a full life, yet work on a relaxed level. They do not carry the burdens of mental strain, but have long since learned to cast their load into the cosmic stream of Spirit and rest in God.

Let us consider the dream level. Many persons dream vividly and in full color with every perception fully aware of what is taking place. Others dream in black and white and then with only a few senses aware of the dream experience. Some place great importance on the nature of the dream and keep a daily log to see if there is a

connection between the dream and waking state, like J. W. Dunne did in his experiment with time.

It is true there is a connection between the dream state and the waking state, for the dreaming is put together from the materials taken during the waking state. Dreams are often a part of the subconscious memories and need careful analysis and understanding. Literal interpretations are of little value in the majority of cases. But when one is out of the body working above time as Dunne aptly did, then we have the case for new understanding and prediction as well as the gain of Divine Knowledge.

There are four types of dreams, as we know: *sensual*, the *projection-caused*, *memory* and *spiritual*. You will find eventually that the control of dreams and sleep will release us from illusion and take us closer to God.

The *sensual* dream was mainly brought about in a study by Freud. It has little to do with sex, as everybody seems to think, but is the pleasurable dream connected mainly with anything that is of pleasure to the body, including eating, drinking, etc. The three parts in this type of dream important to know are: First, the *Id* — the lower self, the uninhibited, the self that knows no social law. It is accustomed to murder, violence and overt acts against man. Second, is the *Ego* — that part which handles the daily affairs of the individual such as decisions, etc. It is the conscious-awakened self. Third, is the *Superego* — the forces which pass moral law, the God forces, onto the *Ego* so the latter will not allow itself to be influenced by the *Id*. It fights the action of the *Id*. This is often mistaken by the metaphysicians to be the Christ Consciousness.

I will hurry over much of the material on dreams. The *Id* is the most apparent in the dream state. The two parts of the sensual dream are: the *manifested* (the *memory* dream, made up of symbols) and the *latent*. Usually it is a dream of

objects, mainly animals and conditions — of conditions in some part of life and this makes for the aberrations in the individual, e.g., the snake which is the original symbol of sin and represents frustration and sex in life.

The second type of dream is the *projection-caused* dream which is the type known and studied in the mystery schools. It is the type dream due to the forces, spirits and teachers of individuals having the dreams. Any teacher or guide can teach us in the dream state by blocking out the *Id* and sending his messages through. He also takes the individual into the other worlds to study in the Temples of Golden Wisdom, so the chela can eventually get enough knowledge to be on his own.

The third type of dream is the *memory* dream. It consists of past lives mainly. This type shows us karma now in our life and why we are here. If you wish this experience, upon going to sleep make a postulate that you are going to dream of a certain period in history on the past time track which concerns your past lives. You will likely have the dream.

Fourth, is the *spiritual dream*. It consists of precognition, Tuza Travel and clairvoyance. It opens the future time track so we can see into it. We remove the space-time concept and enter into the warp of space-time to see what is happening. This type of dream was used by the old Biblical prophets to mark the future for their people. We can see our future through dreams and change it accordingly.

When we can dream and be conscious of the process, then we have become the Dream Master and see that the waking state is only a dream state. Just as in the dream state, we can learn to manipulate the environment, doing what we desire by simply knowing that it can be done, so it can be done in the waking state. Accept the fact that we are going to dream consciously, be in charge of our dreams and

have a knowing that we are dreaming, change the events, move at will and change our dreams if desired. Eventually, we become the Master of any dimensional experiences so wished.

The only reason we are in this particular environment is that we have agreed at the moment that it is solid and real.

I am always with you.

Affectionately,

Paul Twitchell

No. 8 –November 1966

"I Am Always With You"

Dear Friends:

Occasionally a letter comes across the desk asking what is meant by the phrase, "I am always with you," that is used at the conclusion of my communications to you. Well, it does have a definite meaning for everyone who is in touch with me, and I will try to explain.

The teacher, as myself, must work with all those who are willing to be with him in studying the science of Tuza Travel, in helping them to connect with the cosmic power that flows from him to themselves. This means that the cosmic spirit touches the chela as quickly as he makes contact with the teacher for the first time and he will start working out his karma and problems on various planes. In other words, the Spirit will begin to lift that Soul into the higher planes. Many times he will not recognize this fact, but certainly knows that something is taking place for his own benefit. His mind is clearing, and the material aspects of his life are making gains instead of losses. His spiritual life seems to be progressing, whereas it was at a standstill.

The teacher is the instrument or the hub through which this Cosmic Spirit flows in a tremendous stream to those around him. It is like a wheel with the teacher stationed at the center and the chelas at the rim with the spokes representing the spiritual lines that run from the teacher to each of them. This is the method in which all Masters work with their chelas, allowing the Cosmic Spirit to pour through himself via each line to each chela. Hence, the teacher can be in touch with thousands of chelas via his spiritual body, whereas his physical self is working on a

plane of limitation. Speaking in the universal language, this means that I am always with you in the Atma Sarup (Soul body), no matter where you might be and what you might be doing.

You will find that all Masters who know their spiritual ABC's of the Divine Knowledge speak in the universal language, meaning that they are talking from the inner planes and not with the physical senses. It can be pointed out that Christ said, "Lo, I am always with you." He was saying in the spiritual language that he, as Spirit, could always be with his followers at any time, any place, whether it is on the physical plane or the inner ones. Buddha, Pythagoras, Apollonius, Mithra, Zoroaster and others, who were true teachers of the universal knowledge, said the same but in some other way. They were speaking from the inner planes and not of the physical self which their disciples were viewing at the time with the outer eyes.

So it means that whenever anyone starts the study of VARDANKAR, a specific spiritual line is established between themselves in Spirit and the Atma Sarup of myself. Therefore, we are within the circle and all people who are dwelling in it can be taught the inner knowledge by the Master, as they would be via the telephone. The teacher establishes himself with the chela the moment he comes into the works and is able to be seen on the inner planes as well as the outer. The chela cannot be passive and must have a certain amount of inner action to help with being receptive to the teachings.

The teacher begins to reach the chela via the inner way as well as the outer. He is available on the physical plane for instruction and answers to satisfy the chela's mental quests. Not all teachings and replies are given on this outer plane, for the Master must use the Illuminated Way of the

inner planes to reach the chela because he is more receptive here. First, we know the teaching comes via the dream state, but as the chela starts receiving more and becomes open to the sacred knowledge, he can be taught consciously through the inner via the Master's inner form and directions. Eventually he will be able to make contact with Spirit Itself and establish himself in the realm of the Divine Reality.

Hence we use the expression, "seek first the Kingdom of God," because in the beginning we are in need of the higher knowledge. It comes to the chela because Spirit is the essence of the Divine Source, and wishes to use him as a channel. Therefore, the right teacher is needed who can teach us on the inner as well as the outer plane. I give the outer teaching through the voice and writings. But in the other planes, it is given by the inner form of myself working with the cosmic spirit, appearing to all concerned or giving it by impressions for those who are yet unable to see the inner form. All is done by the spiritual lines that flow between the chela and myself.

The true universal message cannot be given by a physical channel in its pure state, but it can be given when working through the Atma Sarup with the Spirit bodies of others. As the connecting link between the Cosmic Spirit and the outer world, I, while working in the subtle form, can do all things, but in the physical body I am limited. The teachings are given to all who ask for help on any plane. So Spirit flows through the teacher's subtle body to reach the chelas, and impresses Its message upon the spiritual senses of those who are receiving it.

This is essential to all who are studying the spiritual life. We cannot use the outer form and have the outer rituals to reach the higher stages of spiritual development. Nor can we have only the inner and expect to gain all esoteric

knowledge and progress. We need both as the fulfillment in reaching God. Few can unfold in the early state unless he has a teacher who can reach him in both ways. He must show a certain amount of progress in his physical life as well as his inner and have the ability to pass his knowledge on to others.

I am always with you.

Affectionately,

Paul Twitchell

No. 9 – December 1966

"Jivan Mukti: The Perfect Liberation of Soul"

Dear Friends:

This is the important month for the world as it represents the birth of the Christ child. Therefore, it is appropriate to speak about the Jivan Mukti, the perfect liberation — that freedom which we can have here and now.

Freedom of Soul is possible in this lifetime. Sometimes we call this freedom by other names, e.g., salvation, but this is not a good word, for actually, the orthodox interpretation of it has a different meaning from what we have believed. The freedom we seek, called Jivan Mukti, is that which is liberation from the Wheel of the Eighty-Four. This is the Wheel of Transmigration, that which brings us the ills of this life or any life that we live here upon this worldly plane.

By entering into the stream of Spirit, we are liberated from the atrocious Wheel of the Eighty-Four, that of the birth and death of the physical body into which Soul must be born until it learns that its home is not in these lower worlds but in Heaven. The connecting with the cosmic stream of life is the assist which any Spiritual Traveler will give to his chela. It ends his suffering here in the physical body and turns his attention toward the heavenly worlds.

Unless the chela finds a teacher in the living flesh who can work with him inwardly as well as outwardly, he has wasted his efforts in trying to reach the worlds of pure Spirit. He will also find this exists on every plane in the lower worlds. It is not true that the rebirth or establishing of Soul on the astral plane will liberate us from the Wheel of the Eight-Four. Neither will we find ourselves relieved from this dreadful Wheel by living on any plane in the

lower worlds. It is the teacher whom we are following from the point of contact in the physical realm who can take us through the lower worlds into the worlds of Spirit. Hence, the outer and inner teacher is the one who has made contact with us to assist in our attaining spiritual unfoldment.

All groups in the religious and philosophical fields who are trying to put their chelas into the stream of life, the Cosmic Spirit, must have a living teacher. Those sects that depend upon ascended Masters in the invisible only do not find the true path; they are acting as leaners and will, all their lives, depend upon something that is not practical and will find these invisible Masters can fail them. Thus we find the outer teacher is not the completion of the whole, for the inner teacher is the true Master. He will not fail you where all others will. His chief responsibility is to link Soul with this stream of life, making the Cosmic Spirit a part of ourselves, so that each will be freed from all suffering and reincarnating into the physical life.

By doing this, the chela achieves Sell-Realization. He comes to know who he is and how it can affect all his life. He will find new values and once he has made the change from looking outwardly at the material things of life, then he accepts the spiritual existence of himself in the worlds of the Divine Reality. Actually, the Cosmic Spirit takes over and guides his life into paths far more beneficial than before, for both Soul and body. He is now on his way to God-Realization because of this initiation, or linkup with Cosmic Spirit.

Once this happens we can see through the illusions of all that surrounds us. We will find that most writings on the subjects of religion and philosophy are hardly more than dialectic fiction, and really not sacred scriptures. Once we are connected to the stream of life, The Cosmic Spirit, then we are actually on the path to God. We are not concerned

with the imagination, for it is dropped on the astral plane. Problems are a worldly illusion and we cannot accept them; but since the illusions are with us, we then take control of them.

This is the Jivan Mukti, the liberation of Soul, or the birth of the Christ child within one, as many wish to believe. Once this Divine spark takes hold, it grows into maturity within Soul, and we are the living examples of the Divine Life, Itself. Rising to higher planes liberates Soul from all human ills, as does mounting the sky in an airplane relieve one from the effort of walking. Therefore, the teacher is the light of the world, for he brings Spirit, or Light, with him. If one centers his attention upon this Light and walks in it, there can be no darkness in him. If the chela opens the gates of Light within himself as he is urged to do, he walks unobstructed into the Kingdom of God. He does this only by the Light of the living teacher who passes It on to him.

Christ told Nicodemus, a Pharisee and ruler of his sect, "Except that man be born again he cannot see the Kingdom of God." It means that we must be brought to light from darkness; from ignorance to enlightenment; from blindness into sight, by the action of the Cosmic Spirit within each of us. It is one of the basic principles of Life, the elementary teachings that all Masters will try to pass on to all who come into their orbit of vigilance.

Thus, death becomes the last great illusion to overcome. The liberated Soul steps out of the body at the end of its physical journey, as if casting off an old cloak. Death simply vanishes into the mist of life as we move along the normal course of spiritual development, learning to leave the body voluntarily and travel in the higher worlds. By entering into the planes of spiritual light while in full consciousness, all illusion of death will disappear. So the

Word, or Spirit, will abide in the chela as much as his consciousness is expanded to accept it. It will also grow in us only to the extent of how much we expand the consciousness to allow it to have growth.

It is this, the all-purifying spiritual current that brings new life to us, allowing us to gain spirituality and reach the heavenly worlds. It is the supreme cleansing agent of all worlds and the creative force that lifts each of us into the true worlds of God. Seeking it and obtaining it, is the only practical purpose of life. It is our true mission to have the experience of Jivan Mukti, the perfect liberation of Soul HERE and NOW!

I am always with you.

Affectionately,

Paul Twitchell

No. 10 – January 1967

"Total Awareness *vs.* Cosmic Consciousness"

Dear Friends:

This is the start of a new year and we are put in the role of the new man with greater ideals in the Universal Self. The old cloak of fallacies has been cast off and we see with the new vision that all existence is in God.

Therefore nothing matters except Soul, Spirit and God. This can be called the Trinity if we wish, but it is simply the foundation of life. This is the crux of the spiritual life. When we integrate the three of these fundamentals all our world comes together in full benefit for everything concerned — spiritual, economic and health. What more could anyone want except to continue to dwell in this highest realm of being?

Since we are working in the area of Total Awareness, then we must examine the phenomena called the Cosmic Consciousness, sometimes what we termed falsely as the God Consciousness. We must approach this state from a universal viewpoint, for it is the difference between the two states we are studying as distinctive paths to God. These paths are what we know as the Hindu religion and VARDANKAR. In fact we can lay down the whole idea of the religious, metaphysical and philosophical teachings in this brief essay.

Total Awareness and Cosmic Consciousness are two different qualities of God in the spiritual world. Sometimes Total Awareness is called the Absolute State. This is the goal that we are working toward, and unless we reach this level which is the complete polarity from the physical state, we have not succeeded in reaching the ultimate point in God. It is not God Consciousness, Cosmic, or what we

know as Christ Consciousness, but the total of all there is in the being of God.

The paradox of this goal is said to be both difficult and easy. But once we realize that both are the same, and avoid picking and choosing, liking and disliking, and not be concerned with right and wrong, we find that the perfect way is VARDAN. This path takes us into the ultimate realm of God. We find that conflict between right and wrong is a fallacy of the mind only. We also discover that which the Hindu religionists are seeking as perfection of Soul in God is only a lower world quality.

While we know that the Hindu religion is another path to God, it is also one which often burns out the energies of the initiate too soon and leaves him with many difficulties. The Cosmic Consciousness that the Hindu seeks in his path is actually a fourth plane phenomena. It is a state through which the traveler passes while traveling the path of VARDAN to reach the true heavenly world. Since this state is one of joy and ecstasy we feel that this fourth plane is the heaven we are seeking, and desire to remain here. We would be what is known as having Oneness with God, according to the Indian philosophy.

We find that the Indian way of life and religion is not suited for the western mind. In comparison with the orthodox religions it has not had too much success in this country. If we would take a good look at the Yoga system it's found that the whole secret lies in making the mind one-pointed, while sitting on a rug in the Lotus position, looking at the point of the nose with unseeing vision and chanting the word AUM, thus controlling the mind. It's a hard task for anyone, but the discouraging factor of this ascetic drill is that it gets us hardly any higher than the fourth plane of consciousness.

Here it is found that Hinduism and Yoga is in the field of

Monism. This doctrine which teaches the ultimate reality is only one kind of substance or matter, a unitary organic whole with no independent parts, has profoundly affected all our religious thinking in the Occidental world. It is the basis for all Oriental religions, including Judaism, which has had a definite impression on Christianity. The early Christian church adopted the idea of one God from Judaism, and it now dominates most religions. It means that the Supreme One projects Himself into form and material substance. This is actually the Vedic idea of creation, for in Sanskrit the word means projection. The ancient sages could not believe that something was created out of nothing; therefore God had to project into all things as His life and essence. Everything that exists is then a unit in the Universal Being. It means that His vibrations are lowered to the material plane, in order that He may manifest upon this plane.

The Indian religions make the claim that concentration is the cure. This is the weakness in its own foundation for we are deceived into imagining that we will concentrate when we have circumstances shaped to suit our convenience. There is no argument against concentration but since it is most difficult we must approach it with an entirely different method. This would be contemplation and reflection. This takes away any heavy effort of concentration for the goal.

Most of the Indian philosophies are concerned with the concepts of space, time and causation. This is the composition and order of the universe, but the worlds in which we are trying to establish ourselves have no such limitations. It is well known to the Spiritual Travelers that when we enter the higher worlds that both time and space automatically disappear. There is no absolute reality in time and space, for they are simply our way of separating things and events. There is nothing to limit Soul if It's liberated

from time and space, for It has all knowledge, all power and is to Itself the very essence of spirituality.

There is a degree of spiritual illumination which comes to the individual as a result of purity alone. Many of the saints received this type of illumination. They are closely related to those who are said to radiate a light and knowledge called Dharma Megha. This is a kind of samadhi, absorption of the self into the object of meditation, with complete detachment from the world and its things. Such a person is said to radiate a light like a mantle of glory. In this state Soul is freed from activity, inward and outward, through the perfect detachment from all material life.

I am always with you.

Affectionately,

Paul Twitchell

No. 11 – February 1967

“The Factors of Survival and Non-Survival in a Person”

Dear Friends:

The factors of survival and non-survival are the subjects we will take up for study this month. The explanation of these factors will give us an insight into the spiritual understanding of life itself. From the very fact that we are dealing with the two qualities of God, the positive pole (God realm) and negative pole (solid matter), it is best to think of this in terms of the pure spiritual worlds and the pure mental worlds — the higher worlds and the lower worlds which are divided by the Fifth Plane, or what we call Soul Plane.

All religions will take up a study of these two factors of life, but it is done with an emotional attachment, or given so briefly that we have nothing to base our facts upon but faith. The contention here lies in the roots of society regardless of what era of history that it may be. Christianity overcame the Roman Empire because it had a factor of survival, while the Romans believed in nothing but materiality. Any form of religious thought with good survival factors will defeat whatever sects and organizations in the field put up against it.

Good survival elements in a person mean that he is dwelling in the higher planes spiritually, while his body is being operated here via the mind. He is happy, has good control of his material life, meets life with a cheerfulness, and knows that he is not the body, but Soul, and will go ahead with life when the body dies. He is aware of his ability to leave the body at will in the Atma Sarup and visit consciously the higher worlds.

Non-survival elements in a person mean that he is

dwelling in the lower worlds, spiritually, and the Soul is encased in the solid matter that makes up the physical plane. He is trapped here by the universal mind substance and is unhappy, gloomy, apathetic. He has little control over his environment and problems. Generally he knows that Soul survives body but having no experience in the field of Tuza Travel, he thinks only in terms of death ending all life for him.

We find many people struggling in the mesh of maya (illusion of the negative power) and have fallen into the non-survival state. Many letters from people in this state flow across my desk constantly, mostly in hopes that something can be done: to give the writer experience so that he will know that life exits beyond; to have instant demonstration of job, home, happy marriage; to gain control over others, psychic powers, and a host of other requests.

The problem here with those in the non-survival state is that they are looking for the miracle, the supernatural element in anyone. They are often disappointed because a teacher or guru will not solve their problems instantly. This is the free handout that the non-survival types expect from anyone who has any ability to heal, manifest opulence and give help to the worthy. Burdened down with guilt and unhappiness throughout their lives, such persons approach a teacher demanding or making strong requests for a change in their outer circumstances. This has been true of most of us. Sometime or other we have fallen into the trap of maya and, not being able to take our own responsibility for starting an action, we have asked a high teacher to manifest for our physical needs. This is putting the case backwards. No teacher worth his salt is going to do much, if anything, for anyone approaching him in this manner. He will try to guide that person into the right channels, and help him

inwardly but not to manifest something openly. For example, if we have a serious problem of health, and ask a teacher to solve this problem, usually a teacher will refuse because the individual may be working out a karma. Another reason for refusing can be that the chela would gain nothing by having his health restored, for he needs the experience of having to learn how to eat properly and the rules of general health.

Often a teacher will take on the problems of the student by having him give up all his troubles and let the teacher give them to the Cosmic Power running through himself to be dissolved. If a teacher says to us, “Please relax and let me have your troubles,” by all means do so for he is trying to get us to become an open channel so that he can reach down and lift us upward into the higher worlds where we can have the benefits of God for ourselves in our spiritual and material lives.

Too much has been used to play upon the emotions of people to get what they want if we study metaphysics, occultism, spiritualism, religion, and philosophy and apply the rules of the game to our lives. This is wrong for it is fitting us into pigeonholes and too often we are not ready for such teachings, or such teachings do not fit our individual states of consciousness. All truth must fit into whatever state of consciousness in which we individually dwell. Therefore we have only one effort to make, that of seeking God first instead of the side issues. Didn’t Christ say to “Seek ye first the Kingdom of God” and all else will be added unto us?

Since this is the law of life we cannot ask the teacher to give us help to solve instantly our problems on the lower plane. But we can ask him if he can take them over to be dissolved and to show us the way to the Kingdom of Heaven. If we are fortunate he will lift us into the heavenly

realm, give us an experience to show what it is, and then will bring about a program which we can use to reach this heavenly world, first with his assistance, and then alone after gaining enough experience. It is a liberation of Soul that he is seeking to give each of us and this freedom is not comparable with anything here in this world.

Those in the non-survival state have their attention drawn to the negative aspects of the human consciousness. In this state they cannot see or understand anything except via the five senses, and anything else is worthless. This is natural, but unless they can open their inner eyes to see the glories of the heavens, this is a state of consciousness they will experience through many incarnations. Once they accept the advice and assistance of the teacher they are on the path to God and all in their lives, both spiritually and materially, will be benefited.

I am always with you.

Affectionately,

Paul Twitchell

No. 12 – March 1967

“The Adversaries of Life”

Dear Friends:

This month we take up the study of the adversaries of life, that of the pure spirit versus negative power. Often we call these two life forces the *Akal* and the *Kal* power, both of which are those forces at the opposite ends of the pole. The *Akal* issues out of the God Realm, and the *Kal* out of the mind world.

So we are working with two forces which are completely antagonistic to one another and upon meeting find a common battleground. This is found to be the basis for the dialogue between Krishna, the Hindu incarnation of Vishnu, the Hindu Godhead, and Arjuna, who has his troops arrayed for battle against relatives and family. Although set in the literary framework of allegory, it portrays the struggle of spiritual force against the mind power.

What is exemplified here is that the human state of consciousness is the battlefield between Spirit and mind. It is that condition in which Spirit is trying to enter into the human consciousness which has been fixed in a heavy state with materiality. The mind power puts up a strong resistance to this infusion of the pure spiritual essence and a great battle begins. Our human consciousness becomes the battlefield and we are torn between these two ranging forces, the Spirit force trying to get into the lower consciousness and the mind force resisting. It tears, buffets the person between these two powers and makes him an unhappy, tearful and disillusioned person. Often he becomes very violent over the situation and finds himself in serious trouble.

This is a state that we should not ignore. We should take the trouble to learn something about it, for it is the one that most persons pass through when starting out upon the spiritual path. Often we read too much in this field, study too many courses, or different paths. Sometimes we are following two paths at the same time, listening to two different teachers, or praying for psychic powers while we are really on the path to God. These are just a few of the things which cause the battle to become so intense that it ruins our health, creates financial problems and breaks up families and friendships. When the spiritual force gets a hold within the human consciousness it holds on like a terrier does a rat, shaking the consciousness to make the mind power loosen its hold on that individual.

So, many of us think that in taking up the spiritual path that we are going to have a calm, easy, wonderful life. This is exceptional, if at all, for many. Spirit wants to enter into the individual and purify him, so that he can become a clear channel for the God power to flow through into this world. But the mind power has had control of him for most of his life and it doesn't want to relinquish its rule. It fights back only to the same degree that the spiritual power tries to get into our human consciousness. If we relax and let the spiritual power take control, it has less fighting to do than it would a heavy course of study and reading of some spiritual path to be followed.

The teacher sees what is going on within the chela but often there is nothing that he can do except to advise when asked. He knows that the chela must go through certain experiences in life, and if forced into these experiences on his own through factitious means, e.g., trying to follow two paths at the same time, or taking initiations from several teachers in succession he will have a difficult time until his experiences teach him that the student cannot push himself

into the high levels in the same manner as we do in the academic world.

Quite frequently the chela finds himself at a complete standstill in the spiritual life. It is certainly because he has reached a saturation point and cannot go any further, at least until that which he has accumulated is sifted and put together for the spiritual senses to digest. No teacher is ever going to push a chela beyond his capacity of consciousness. He knows the danger of tampering with the inflow of the spiritual powers which will clash the moment it comes in contact with the lower forces. This is why he will leave a person in his present state of consciousness, knowing that once this individual is lifted up it will disrupt his life. It is better to let him go along as he is going.

Many have not been able to understand what Christ meant when he said, "I come with the sword, to put brother against brother, son against parents, and nation against nation." Whenever Christ, the spiritual body of God, enters into anyone it starts breaking up old patterns of life. No longer is he in the same level of consciousness as his brother or parents. His interests are not the same, his communication is lacking and the Kal power takes up its fight against him. It wants to pull him down again, put him in the same herd as before, and make him one of the members of the human race consciousness as he was before the spiritual power entered into him. The fight starts and with it there is the appearance that everything under the sun is against him; he loses friends, home, his savings in life and family. Nothing remains the same. He has nothing — nobody to lean upon but God. But in the panic that follows he sees nothing, not even God as his real security. All has been lost.

True, it appears that even his teacher has left him. But then, soon, his insight returns and he knows that it was

illusion and now only the True Reality is all that counts in his life. He is willing to give up and follow the star into the heavenly kingdom.

It may seem strange, but it appears that wherever the Master walks the spiritual sword begins to make deep swatches in the lives of all he touches. Often a trail of destruction is seemingly left behind. But it is not true, it is only that the VARDAN (spiritual) powers sweeping around him attack and clean away the materiality of that environment. He has lifted up those with whom he makes contact, that community or country that he passes through. This power that is within him sweeps out and in its clash with the Kal power often creates storms, hurricanes, and other phenomena of nature, but only to clean out the materiality of that part of the world which he has visited. Generally we can tell whether he is a real Master for a certain number, usually seven, golden plovers will precede his arrival.

I am always with you.

Affectionately,

Paul Twitchell

No. 13 – April 1967

"How Can We Serve God, The Ultimate Reality?"

Dear Friends:

This month we are going to discuss possibly the most important question of eternity, that which is commonly known as service to the Ultimate Reality. It is one which we have all asked ourselves: How can we serve God?

Service to the Ultimate Reality is a simple matter, but it is also the most subtle of all the aspects of the path to God. We are so often entangled in our own affairs that the division between serving ourselves and serving God has little distinction. But in a way there is little difference. Let us take a look at what might be the distinction between these phases of service.

Here we are concerned with the basic doctrine of the microcosmic and the macrocosmic, those two parts of the small and the large, or the self and the universal. In other words we are looking at this with two viewpoints, the human state and the God state. If we serve the human consciousness in man, then we are giving all to the negative power which the human consciousness is dedicated to serve. If we serve the universal or God consciousness state, then we are serving the Absolute.

These are so many words to many. So it means that we must break down further what is meant by the basic doctrine of service. One must serve God through his Teacher, as this is the spiritual law. Since the Teacher represents the Absolute via the spiritual power, because he is a channel through which it flows to reach all mankind, then he acts as the intermediary between the Ultimate Reality consciousness and the human consciousness. To serve him as the spiritual self, not the physical, is to serve

God and all humanity.

How do we serve the Teacher? It is simply that we must be aware of the spiritual power flowing through him. That we cannot go alone on the spiritual path unless we desire to experience the hardships of the trial and error methods. By asking the Teacher to guide us along the path to God, we serve the spiritual side of him, which is that God power used as the instrument or focal point in this universe. He is the transformer of the power for the individual who is in contact with him. He reshapes and remakes the world for all who come unto him.

God endures Itself to be begotten and to become a man, e.g., Krishna, Christ, Buddha and countless other saviors. Mohammed was not a God-man but the prophet of Allah. He did not serve humanity, as did Osiris, Attis and Mithra. He did not come to accomplish a work of universal redemption, but to lay down a pattern of life for millions to follow to enter into Paradise. But the Teacher is an offspring of evolution, predestined, prepared to assure the salvation in his works. He is ready to offer liberation and freedom to all who become partakers in his teachings. He suffers for all humanity.

Once a neophyte chooses to follow the Teacher, the God-man, he must never be so foolish as to reject or criticize the Path, or the Teacher. Should this be done, then he must be prepared for his overt acts flying back upon himself. Since the Teacher does not resist any overt or covert acts being directed toward himself, knowing that the sender is actually taking it upon himself to work against and resist the spiritual force which flows through him as the instrument, Spirit takes the action against him who tries to injure that channel It uses. The resistance against Spirit has caused more problems with the neophyte than any other action which he has taken while attempting to make his way along

the path to God.

The Teacher takes the responsibility of the neophyte upon himself as the God-man who is the true instrument of the Ultimate Reality. He is accountable for the chela and his spiritual actions until the student is able to take over for himself. When the chela is taken to the fifth plane and established here, he is liberated from the lower psychic planes and is able to take responsibility for himself. This is the true purpose of the Teacher, and unless he is able to do this, then he is not truly a God-man. This why the VARDAN masters are concerned only with the chela's self-recognition of his divine link with the Ultimate Reality, that we call the HURAY.

The Teacher lives in the illuminated state of consciousness. This is why the overt acts of others cannot touch him without harm to themselves. For the same reason he wishes to have others enjoy the glory of God as himself, and receive the benefits of this illuminated state. Within this state he finds himself willing to give up to the universal cause and the uplifting of humanity. He reaches down to lift up the lowly and the most despised of men, like St. Francis who embraced and kissed the leper because he saw Christ dwelling within the outcast.

Lifting the poor in consciousness into the illuminated state is the goal of the Teacher. For this reason the Masters of the VARDAN Order spend much time among the weak, poor and unable. Rebazar Tarzs is known to give himself to lift those incapable of helping themselves to the levels where they can take self-responsibility. This is one of the duties of the Teacher, to help the chela find himself and stay on the path of VARDAN until he learns Self-Realization. As the God-man he serves the highest reality, and must reach everyone that it is possible to lift in any state of consciousness. Above all the Teacher loves God, but he

loves the divine spark in all men. This is the reason he is ready to make the utmost sacrifice for those willing to follow the path of VARDAN, to heal them, to give them spiritual illumination, to love and cherish their devotion and to give them liberation, Self-Realization and God-Realization.

When the neophyte is contacted by the Teacher, and taken as a chela on the mystery path of VARDAN, an initiation takes place within him. He doesn't realize what is taking place, but it is an inner ritual that is hardly noticed. As he is taken through the various planes of God, in his journey to the Soul plane, an initiation takes place for each cosmic world through which he passes. These initiations are mystic rituals which are the basic foundation of the Word and Light of God. The Teacher is responsible for the initiation of the chela in the ancient science of VARDAN, as the Atma Sarup travels through the worlds of God to the Heavenly Kingdom.

I am always with you.

Affectionately,

Paul Twitchell

No. 14 – May 1967

“The Role of the Teacher in the Life of the Chela”

Dear Friends:

The recognition of one’s own experience is the most important aspect of VARDANKAR. It is the ability to know and analyze what we have experienced in the worlds of Spirit, beyond this physical plane. When we have developed this aptitude to judge our own works without having to lean upon the guru for evaluation of what has happened to us while in the act of Tuza Travel, or Total Awareness, then we have achieved a most important step.

We are aware that if man has not found his God while on earth, it is likely that he will not find It immediately in the spiritual worlds. Our whole problem is based on the fact that everyone sees God differently; therefore It is an infinite variety of ideas. But those who follow the path of VARDANKAR think and know of the HURAY as Light and Sound. We are aware that if the equivalent of God is not found on earth it is therefore without comparison in the spiritual worlds.

So we find the entire central theme of the holy path of VARDAN is the Word, or what is called Sound and is the agent of God, whom we call the Teacher. When God manifests Itself as Spirit, the definition of Light and Sound in some chosen human pole is then Its representative in this physical universe. We often call this representative, or Teacher, the God-man, or the Ancient One.

The Ancient One is the reincarnation of the living masters, or those who are called the Sun Gods in the literature of the ancient world. This is the one whom the Christian scriptures called the “only begotten Son,” a statement which can be taken in many ways — Spirit

manifesting into the human form which affords guidance to those in the worlds beyond, and for escorting them to the true home of God. It is Spirit working through the medium of the Teacher who does this.

The Teacher rarely gives the chela a command, but talks with him via the words of light that pass from himself to the devotee like thin wires. There is no need for the spoken word because the chela readily understands the Teacher's instructions and carries them out without question. He often does this without being conscious of doing so. It is much easier for the Teacher to give instruction this way than verbalization.

The Teacher is aware that the point at which thought is turned into words for analysis causes great difficulty, especially in those chelas whose instinctive urges and codes of human conduct are strongest. This is why the chelas have a struggle to reach a certain understanding and why many fall into mental qualms. The reason is basically their difference in code of conduct resulting from the phylogenetic inheritance.

It is doubtful that the Teacher will sit with his chela and discuss any character faults of the aspirant. Hardly ever will the teacher tell anyone what is wrong with himself, but he will concentrate on the error and bring about the change from the inner to the outer world, without pain or difficulty to the chela, very often without the chela having any conscious awareness of it.

However, the Teacher is aware that, unfortunately, most men will worship the things of this life because they do not know of the things of the spiritual nature. Yet it is the world of Spirit where we must go following death of the physical body. Our true purpose then is to acquaint ourselves with the spiritual realm during our earthly existence through Tuza Travel, to the plane of Self-Realization and eventually

to God-Realization.

The Teacher is merely interested in undertaking the tedious task of trying to reach the emotions of the chela which are immobilized and imprisoned beneath his surface character. Generally the problem here lies in the fact that the chela remains in an impersonal attitude about the whole matter and challenges the Teacher to give him enlightenment, without any effort on his part. He wants to do nothing, but asks that the Teacher give him all help, from anything that includes winning a lottery ticket to Self-Realization.

The Teacher is not interested in any outward manifestations for the chela, but desires to give help by gently probing and prying so the coiled springs of disturbed emotions within the chela can be loosened and brought into some positive action with love. It is this lack of love, in the beginning, that creates the inability for correct guidance and actions of anyone. Man must love something — his work, family, neighbors, humanity or God — in order to have good spiritual survival. Attention focused upon any part of one's lower self leads to the vicious circle of shyness, self-indulgence, and anti-social tendencies.

Thus, it is the responsibility of the Teacher to open the hearts of all who come to him. "Love me," he says to those who wish to follow him, because they need to love something outside themselves and that which is greater than their own nature. He speaks of loving the Teacher, sometimes saying this is the Master that we must love. All he is saying is not to love him personally, but love him as Spirit manifested in flesh. Look to the Spirit which he represents, and nothing else. He knows, as all will experience, that the human consciousness of man will fail everything. That it must be called a failure in everything, but the spiritual consciousness, that which is in God, will

never fail anything. That it is the only security of man; that which is in God, will never fail anything. That it is the only security of man; that which creates and lifts him above anyone who is dwelling constantly in the lower state, the mental or human consciousness. As long as he puts his security in God there will never be a failure of any nature.

This security lies in love for as long as we can give to something that is greater than ourselves, like the VARDAN consciousness in the Teacher, we are protected from the storms and fury of the human consciousness. We become detached from all the physical things of life around us and dwell in peace, harmony and love.

Follow the commandment of the spiritual Teacher who says, "Love me, for I have come to lift your burden and take you home to God."

I am always with you.

Affectionately,

Paul Twitchell

No. 15 – June 1967

“The Chela’s Use of the Teacher’s Spiritual Image”

Dear Friends:

This month’s letter is to take up further ideas on the use of the Teacher for resolving problems and being lifted up in Spirit. It is concerned with imagery, although not the way that we usually use the image faculty.

A letter was received the other day from one of our students whom I had advised to use my image during all his awakening hours. I said that the way this should be done was to put my image in front of himself and let it be the screen through which all things flowed from himself outwardly and all inflows upon himself. He put it this way, “I was given a job to do at work. Within two hours’ time I got shaky and upset, but then remembered you had said to hold your image in mind and let you do for me. Within thirty minutes I laid the papers on my employer’s desk. He congratulated me for my efficiency and industry.”

What I have pointed out here is that once anyone takes up the imagery of myself and keeps it with them, they soon learn that it works. This is the oldest truth of all times. He who does this can talk with me, and receive answers. He can find that it acts as the matrix for Spirit to come flowing through, lift him up into the higher planes and give him greater love and being. I, speaking in the universal sense, am Truth for which all seek. This is not given from out of the physical senses, but out of the VARDAN consciousness, the highest of all states, that which we know as the Total Awareness of God.

Therefore, VARDAN is the doctrine of perfect vision. It has nothing to defend nor is it fighting anything. Its independent and non-dogmatic position runs counter to

minds conditioned by an attachment to particular beliefs. Those who live in VARDAN have no personal idea, nor do we defend any special belief with which we have identified ourselves. No VARDAN Master has anything to defend for the very reason that he possesses nothing.

We have nothing but ourselves. We live in the pure state of freedom, for this is the very essential law of the Spirit. When we are living within the pure imagery of the spiritual being of myself, then we are living in Spirit and will benefit by it. But the day will come when we no longer need this imagery and will be able to receive the Divine Spirit directly, without the matrix, but in the state of Total Awareness, the highest of all states.

Since wisdom consists no longer of cherishing opinions, it is lived. It is liberty itself. It is within itself the greatest spiritual demand made upon ourselves by the Divine Spirit. It is the discipline that we learn through nonattachment, absolutely nothing. This is the secret doctrine of VARDAN-KAR. Consequently the paradox of using the Teacher's spiritual form as the matrix is done without attachment, only in the state of non-conditioned thinking which gives us assistance while we are working to get through the lower worlds into the fifth dimension, the Soul Plane.

This spiritual imagery serves as the awakener for the neophyte in VARDAN. Truth always seeks those who are on the path to God, to present him with a realization of his profound nature. Within this nature is his own creative, awakened dynamic state in which he may live throughout eternity. But this is a state of such supreme clarity in the understanding of all spiritual things that he who dwells in this state is generally unconscious of it. We are living at the highest state in eternity…beyond time and space.

The Teacher has reached that state of consciousness by which we know in the VARDAN language as Akashar, the

supreme God state of Consciousness; but we call it the VARDANshar, the Total Awareness of God. He who has reached this state is known as the VARDAN, Vi-Guru, the supreme Guru, or the Sat-Guru, the Light-Giver. Other religions identify this state as Christ, Buddha, Mithra (the founder of Mithraism), the Bob (the founder of Baala), Ahura Mazda, used in ancient Persia for the state of Godhood, Ahrat, the superior spiritual Soul among the Jains of India, and many others too numerous to name here. This is the state that we strive to reach.

This is why we use the spiritual image of the Teacher to surround us at all times for protection and to keep us lifted up in Spirit. We must do this until reaching that state by which we are established on the Soul Plane and having our own freedom. It is a state of protection, light and joy for which we are thankful to have during the first travels throughout the lower kingdoms of the universal mind world. Here the traps will take over — especially those laid by the intellect. They lead us into mechanical and unintelligent arguments that are little more than the illusions that are prepared for all souls dwelling in the lower worlds. We are in a constant state of awareness not to be snared by that being we call Kal, the negative force. The ruler of this force is called Kal Niranjan, often known as Lucifer by the Christian. He is only a form or what we call a matrix of the lower power through which the universal mind originates and flows.

In the eyes of those who have taken up the path of VARDAN, we should find that paths lead to the state of VARDAN, the state of Total God Awareness. First, we find it through the Sat-Guru, the Teacher, and having arrived at the state of Self-Realization, must then have our own unfoldment and enter into the Kingdom of Heaven for God-Realization. We have become the Soul of freedom, have

reached liberation and are free to live in the perfect state throughout all eternity.

I am always with you.

Affectionately,

Paul Twitchell

No. 16 – July 1967

"Diet, Fasting, Motivations for/and Lack of Ability to Tuza Travel — Questions of Concern from Chelas"

Dear Friends:

Several questions have come up during this month by chelas who are concerned in their spiritual unfoldment to have knowledge of the physical disciplines while traveling the path of VARDANKAR.

These are generally breathing exercises, the vegetarian diet, fasting, the motivations of Tuza Travel and the lack of ability to get into the Soul body itself. These will be discussed in their order in this letter.

First, I want to point out that breathing exercises as given by most Yoga systems are questionable. The regulation of breathing is inclined to lead one into an unbalanced state and has little to do with whether he can do Tuza Travel. It can stir up strong emotions of anxiety, guilt, anger, and cause mental conflicts. This is true of most who practice the extremely heavy control of breathing exercises. Of course there are arguments both pro and con for this but we must always come back to the individual's own particular state of consciousness. It depends entirely upon him whether he is able to handle the regulated breathing exercises and not be harmed by them.

Secondly, the vegetarian diet is more dependent upon the personal aspects than any other type of physical discipline. The stomach of man was made to digest meats, vegetables, fruits and nuts. But in turning to the vegetarian diet one must remember that he is dealing with a principle that concerns the taking of life that belongs to animals. This is what bothers many persons who are on the true path of

God. I do not ask anyone to give up their habits to follow VARDAN, but request that they be patient for sooner or later they will be purified by Spirit and all habits like meat eating will drop away. This will be natural with them, and life will become more spiritually abundant. I do say that moderation is the best way to stay on the path.

Third, fasting is another relative aspect of the spiritual life. My suggestion here is to fast no less than one day a week. For example, every Friday give the physical body a rest. Eat nothing, but drink grape juice or eat a few grapes. The long fasts depend only on the individual and his conditions — there are many people who cannot stand fasts. It is not necessary to fast for Tuza Travel, for many get into the heavenly worlds without any austerities. It is a question that most of us must answer for ourselves, but when we need to fast, I am of the opinion that Spirit will lead us into it.

The motivation for getting out of the lower state of consciousness, via VARDAN, is one of greatest importance to us. The true motivation is to reach the Kingdom of God; and hardly anything else, to become a clear channel for the Divine Spirit; and to receive anything else, to become a clear channel for the Divine Spirit, and to receive complete freedom of Soul. If we do not have any of these motivations for our goal the opportunity for Tuza Travel is not as great. Many say they wish to learn Tuza Travel, in order to visit with their relatives who have passed to the other side, and other worthy, deserving incentives, but this would happen anyway, regardless. All these lower psychic ambitions are fulfilled anyway, so why should we be bothered about them, if they are a part of the whole? When I explained this once during a workshop on VARDAN one person said that he was completely without any motivation, that he had no ambition to reach the heavenly kingdom, didn't care about his seeing anyone, including his relatives on the other side,

so it didn't matter to him. Of course he lost interest in Tuza Travel.

The lack of ability to transfer from the physical consciousness to the spiritual is so often that which keeps the individual from Tuza Traveling. This is the real key to getting-out-of-the-body state of consciousness. In a way it is a lack of discipline on one's part about managing the thought processes. Actually, the only thing we are concerned with here is consciousness and attention, the need to place our attention and interest somewhere else. For example, if we are asked to put our attention on the ceiling and see from this position, all we are doing is taking a viewpoint from up here. We are just looking at whatever is desired by seeing through the position of our consciousness there. We are no longer looking through the physical eyes, but the inner eyes at whatever is desired. This means we are like a pair of camera eyes, looking and seeing whatever is within our orbit. It is actually using the subtle eyes, or the invisible eyes, to look at whatever we desire.

Often this experience comes as viewing from a position above everything as if we are looking down into space, as one looks down a well. Often there is no clearly situated and environmented self; there are the stars around us, not close but with something of the isolation that a telescope gives, not one of a pattern of stars, but itself floating in the dark breath of space in kind of a void. Then suddenly beside one stands a Traveler, like a star, in a white light, in retrospect a related sense that we are the same, suspended in a dark void, watching the Traveler and the Traveler watching us. We are poised, exactly the same in position, if one can think of awareness being a position, held level in a balance. This can endure, two entities equally suspended in space, time and eternity, equally opposite, devoid of any meaning and feeling. There is no beauty, divinity or

physical sensation, just simply the impression of being here and looking into space below. So many things to record, to bring back when one returns to physical senses, so normally the spiritual senses will start transmitting at once to the lower mind what is taking place. It does this via the silver cord, or via the mind body.

However, at this point we feel something more intensifying, a sense of progress begins to take place, we are like a fountain, an eddy in the water through which blows a light. What we realize is this is pure awareness through which we know all things, moving in on this Spirit body from all directions. Although it seems physical, it is too much for words. No language based upon concrete symbols or objects, or feeling, can describe this awareness. Words, like chains, hold us back. But we experience reality endlessly, of no good, no evil, no beauty, ugliness, sympathy and no repulsion. We are floating in suspension above time, space and concepts of the mind.

I am always with you.

Affectionately,

Paul Twitchell

No. 17 – August 1967

"Understanding the Role of Semantics in Tuza Travel"

Dear Friends:

Although many people have never thought about it, semantics do play a major part in Tuza Travel. In case one does not understand what the word means, semantics is the relation between symbols, mainly words, and refers to the human behavior to symbols, including unconscious attitudes and social and moral laws, reactions to these words or forms.

Practically every writer and advocator of the occult, metaphysical and spiritual subjects have adopted foreign words, or invented their own. This has created a confusion among the followers of these various paths for they have been confronted with a forest of jargon which cannot be broken down to simplicity for anyone to grasp for their own understanding.

However, we are more concerned with what the simplest words are and their meaning in relationship with Spiritual Traveling, but we must understand their concepts in regard to space and time. For example, when we are working beyond the lower consciousness then the language of the higher worlds must be adopted. Let us take the words "Here" and "There." If we project the Atma Sarup (Soul Body) to the corner and look back on the physical body, we never say from the physical viewpoint that "I am over there." Actually we are "Here" always. In other words "I am over here." The difference in the words is the matter of position. One never says that he is going to project himself over there to the corner since he is already in that position; all he does is realize that he is "Here and Now" always.

The terminology is wrong in most cases. Take, for

example, that which is constantly used in the religious field, "My soul," or "Your soul." Where is the position from which these people are speaking? Why, it is from the state of the lower consciousness. It is putting a proprietorship upon the most important part of being of man, that of Soul. It is standing back in the physical senses and looking at Soul as a lower object; this of course is a false premise, for we should dwell in the higher self (Soul) and look down upon all the lower senses and physical flesh. We must be in the position as Jesus when he said, "Destroy this temple and in three days I will raise it again." He was speaking from the higher realm of God.

This is what we must do at all times. Speak from this realm which is the region of liberation and freedom, while the lower state of consciousness is that of non-survival and under the domination of the negative force. In fact you can judge one's position in life on the spiritual survival scale by the very way that he speaks. He will use such language as I have just pointed out here, especially in the terms of "your Soul." The orthodox clergy is mainly guilty of this error, which if we want to use the phrase, is a sin against mankind.

Often we find that these type phrases are used cleverly by someone who wishes to dominate us. This is a very subtle attack upon the consciousness of another individual who desires to pull others down the survival ladder into a state of consciousness which can be controlled by them or their own organization. Then one finds himself without psychic space of his own and hardly able to breathe, in a manner of speaking. It is a way of gaining power over a number of persons and lifting one's self up into a realm by the inflow of their energies which are surrendered to him when giving up.

One must remember that when we develop our capacity

for power we weaken our capacity for love and when we grow in our ability to love we become unfit for success in gaining power. Therefore we find that these two forces are in direct opposition to one another. So when we find those using the terminology of love, as “I love you,” they must be questioned as from what level of consciousness their statement is made. Again we are looking at the subtleness behind these words; for example, love can become a domination. Take the example in *Wuthering Heights*, where Heathcliff, the child from the London slums, adopted into a wealthy family, sought revenge because of his social status and married Cathy so he could have domination over all the family, including the estate. So dominated was Cathy that he put control over her even after death and held her there, instead of releasing her to go onward into the next higher plane.

Of course this is an exaggerated example of domination. But symbols and their meaning often do compel persons to follow certain paths. However, when we are under the higher teachers it is impossible for those in the lower states to take charge of our thinking and lives. But we find two serious elements here, the urge to dominate and the tendency to submit to this control. This is especially true in the political field, but far more true in the religious areas, where often the threat of punishment is made unless we follow out certain desires of the leaders.

Where does this have anything to do with Tuza Travel? It is a major part of our states of consciousness, as to whether we conform to certain key words which are poured into our minds and subconscious faculties. When anyone lays down the phrase that “My way to God is the only way,” be careful for he is only trying to postulate us into submitting to him. When anyone tells us we are in error or have sin, guilt and other faults without asking, and often even when consulting

one is told this, perhaps we'd better examine his motivation for making such remarks.

We must even put our thoughts in the higher levels to always be in position, for Tuza Travel. We rise above the concepts of time and space, and will not use symbols or words which hold us back. Most people fail in Tuza Travel because they cannot separate the physical senses from the spiritual senses. So many times it is done because the thinking and terminology keeps us in the lower states. Start investigating the thoughts in terms of where we are putting ourselves in thought. One example of this is projecting ourselves into the future for some desire. Since God is always with us, HERE AND NOW, we are always living in eternity; and therefore all we are concerned with is living each moment in the present, wherever we wish. Not over There, but Here in the Atma Sarup. Once we accomplish this then Tuza Travel has been achieved.

I am always with you.

Affectionately,

Paul Twitchell

No. 18 – September 1967

"Using Imagination *vs.* Will Power in Tuza Travel"

Dear Friends:

One of the most interesting aspects of the spiritual law is that concerning Will Power versus Imagination. These two faculties in man are always in battle because they represent the two opposite poles of the universe of God. Will power is that of the lower powers and imagination belongs to the higher.

As stated there is always a fight between these two facets of the inner powers. The Will is of the objective or the mental part of man, while Imagination is that of the subjective or the spiritual realm in man. The two cannot work separately but must be integrated if we are working with material and objective events and things. But will power is the lower element and cannot work beyond the mind of the individual. So it is only concerned with material objects and forms.

On the other hand the imaginative power is the higher form of creativity and will be that which works more swiftly in the upper planes, especially that which is concerned with the affairs of Soul. This means that Imagination is the forming power and Will is the holding force. This is why the two must be integrated in this world, or we will lose out on the benefits of life. It is the very reason why so many fail to reach their goals, whether it be the spiritual or the material ambitions which are to be fulfilled.

In his search for truth, the intellectual side of man is fastened upon power and will use truth as a means to his ends. However, the spiritual seeker has put his imagination to work forgetting will power and is attentive only to truth.

He knows that God works through the imaginative faculty of man, and will lead him into the higher realms. He is aware also that the molds of form and events in this physical world are not true, but are illusionary, and that the truth of God will pour through his imaginary faculty original patterns that break the old and re-establish his spiritual and material life.

Plato was aware of these standards of truth. Because he developed the imaginative faculties within himself, he was able to bring forth the archetypes of new philosophy and politics which are still recognized in our world today, after twenty-five hundred years of changes in our global history. Every man who has had a taste of God finds the same in his experience with the spiritual illumination, or what we call God-Realization. We grow in individuality and our experience with the imaginative, or what is better known as the creative faculty, gives us greater vision into the inner worlds. With this come original ideas and archetypes of life on the other planes.

For some reason the religionists and metaphysicians do not teach that we must learn to expand the creative faculty within ourselves. Some of the modern teachers emphasize that drugs and hypnotism will give this expansion, but these are limited and dangerous to the health. One gets to leaning on them and will live only in a dream world without being able to take care of his responsibilities in this world. The purpose of the development of the creative faculty is to give one greater abilities of living in this world, and to be able to do Tuza Travel with greater ease at his own volition. It is also tied in with karma and reincarnation.

The two elements are not only separate from and potentially intertwined with each other, they are also hostile to each other. Imagination threatens the Will, and the Will threatens the creative power. Will power of the senses, in

order to be effective, must appear as something other than what it actually is. Deception — deception of others and of self — is inseparable from the exercise of will. John Adams once said, "Will power always thinks it has a great soul and vast views beyond the comprehension of the weak and that it is doing God's service when it is violating all His laws. Our passions, ambitions, avarice, love and resentment, etc., possess so much metaphysical subtlety and so much overpowering eloquence that they insinuate themselves into the understanding and conscience and convert both the will and the power of the senses."

During a workshop of VARDANKAR, I was approached by a young woman who stated that it was easy for her to get out of the body, but had problems in returning. She hovered over the body, trying to make the entry but the task was extremely difficult. I pointed out that she was trying to force the Soul Body back into the physical, that in the world it was especially true that will power, or force by the senses, never had much success. It was the imaginative faculty that will gain more for us than any use of the Will. I said that she should use her imaginative force during the moment she arrived back at the body to re-enter, but have nothing to do with the will power. She would imagine herself being within the body. A few days later she said that this method worked splendidly for her. Since, she has used it constantly and for other things in the invisible worlds.

One does not need to establish a goal in his imaginative faculty and hold to it. All he needs is to put the picture or image into the spiritual eye, see it clearly and release it. He doesn't even need to make recalls on his matrix, but leave it alone so it has time to work out in the ethers and return to him. If an outline of what he wants is made, there is a less likely chance to get his desire. Spirit is the instrument that he uses and being an independent agent which is far wiser

than ourselves will bring the need into our lives in Its own way. We may not even get whatever is desired, nor in the form expected. This is why we must always be aware following the mockup of any picture in the spirit eye, or what we call the Tisra Til. Nor should we ever want anything other than God in our lives. This is the way in which we work to have the Master to come and take us into the other worlds for a spiritual journey. It is a sure method of having the Master in one's life, for he will respond in his subtle body to any call made through the Tisra Til (spiritual eye).

Will Power is separated from the sphere of Imagination. The creator of his own world can tell the powers of the intellect what Archimedes told the Roman soldier, "Disturb not my circle." Leonardo da Vinci said something similar when reproached for his indifference to the fate of Florence, "The study of beauty occupies my whole heart." It is not retreating to an ivory tower but finding reality via the inner faculty of Spirit. That which Spirit responds to so readily will not respond to Will Power.

All who know God have found him by first starting with the use of the imaginative faculty in the Tisra Til. This is the way that we go through our consciousness to the sublime realm of God.

I am always with you.

Affectionately,

Paul Twitchell

No. 19 – October 1967

"Success in Tuza Travel: Finding 'Your' Key That Unlocks Your Consciousness"

Dear Friends:

Out of the many letters which flow across the desk here came one several days ago that enters into the heart of the Divine teachings of VARDAN. It came from a chela who is relatively new on the path of VARDANKAR. But it shows that he has found the key to spiritual understanding which I have written and talked about so much to all who are interested.

His words are proof that experience is necessary for faith in any spiritual works. One must find his own key to unlock the spiritual door within himself which leads to experiences in the heavenly worlds. The Guru points the way but it is the chela's responsibility to make the effort.

The writer states that while practicing the techniques of VARDAN he began to note the various forms of consciousness, such as consciousness of body, of thought, feeling and senses. He used this process of elimination to see what finally was left and what could be made of it. Then his mind was pulled forward by a force before him into a vastness. He could see this vastness flowing into forms and a form suddenly coming into being, out of nothing. "Then came a sense of oneness between me and 'IT' which then took on the sense of oneness between me and yourself. Then it took on the sense of oneness between myself and everything."

This is the heart of the matter. This is what I have been trying to say to those who follow the path of VARDAN. This chela has grasped the key which unlocks his consciousness to God. This is the result of taking the

initiative of seizing the opportunity to move across the threshold of the spiritual world and examine the inner process of consciousness. Also the way that I work as the Spiritual Master, on the invisible planes. The experience is proof of the reality of VARDANKAR.

While in this state the chela found his mind processes stripped so he could view by the Atma Sarup (the soul body) what was taking place. He could see thought in its permeation. He merely sensed a question and almost immediately had the knowingness of it. This broke down into what was called the examination of the primitive function of the mind, e.g. mind structure, perception and flows of causes and effects. Out of it came feeling and knowing.

Here we find that the chela was above time and space for the state was one in which he had the flow of knowing. This is being on the Soul Plane in which one is able to grasp the Divine Knowledge without seeming effort. This is rising above the psychic planes, those we call the lower worlds, and finding one's self on the Soul Plane, where many of the problems of life, including karma, are resolved. It is a delicate balancing of the Atma Sarup between the physical consciousness and the spiritual consciousness. The chela said he did not know what was taking place, and this is true, for we hardly ever do. We only know that it does! Too often it is indescribable. The experience is different for each of us who go through it, but we know that it is what the teachings of VARDAN call Self-Realization. It is that which Socrates so aptly put, "Know thyself."

Next, we find in this letter that the chela located the Real Self, the Atma Sarup, in the back of the head observing the play of the mind and thoughts. It was here that much gain was made because he learned that the Atma Sarup was the control factor. That the identity of himself had to be

transferred from the physical senses to the Atma Sarup. It is found that this identity is the viewpoint, and that Soul is reality when one recognizes himself as It, as Itself, which is really himself. It depends only on the point of view, from the position of the watcher.

We know that at this position the watcher is watching the Real Self, while the Real Self is observing that which is beyond the physical senses. Eventually the observer becomes the observed, or as we say, the watcher becomes the Real Self. It moves into another plane above, and becomes another observer from that position. To simplify this, we say that it moves into another state of consciousness and observes everything below this state. If we are willing to carry this process to its ultimate conclusion, it is found that we pass from consciousness to consciousness until we reach God-Realization.

This is the modus operandi which I have been trying to get across to every chela who comes into the teachings of VARDAN. It is a process of moving from the physical state of consciousness through each plane into the God state of consciousness. As we pass through the lower planes to the higher worlds, it is found that varied experiences prepare us for the greater states. We cannot have any doubt about this. It is the proper way to reaching the heavenly states. When we speak of projection this is actually what we are trying to say, not the methods of astral or mental projection as so many of the modern writers speak about — which is not the way of VARDAN.

Beyond the two types of experiences which have been discussed there is the third; that is, the receiving of the light. This is the most common experience of the mystics. They have written yards of words about this phenomenon. Only those seekers of God who are yet to reach the upper heights of rarity have this type of spiritual experience.

When the rare truth of God comes to man, instead of light alone, he has the combination of Light and Sound. The light is generally a brilliant glow, sometimes so great that it often blinds the viewer as it did Paul on the road to Damascus, but the sound of God often accompanies the light. It should do this as sound is the music of heaven, the very voice of God, and is that which lifts Atma Sarup into Its own world, and beyond.

Unless one has experiences along these lines, it is not apt to be the reality for which he seeks. We can have the experience of meeting the spiritual Master inside, rather in the inner worlds, and journeying into the heavens. This is actually a fifth type of spiritual experience. The Master is present in this case and gives the experience to anyone who is not capable of getting it himself. In these other cases as given here, the Master stands by while the chela is having his own experiences, only as an observer and protector in case the chela needs assistance.

I am always with you.

Affectionately,

Paul Twitchell

No. 20 – November 1967

"Methods of Problem Solving for the VARDAN Chela"

Dear Friends:

This month we take up the study of problem solving, especially self-criticism, which is one of the most harmful practices anyone can do, especially any chela on the path of VARDANKAR. It is a method of trapping Soul in the lower universes so that It will remain the effect of another if someone wishes to use us for their own motives.

A great deal may be written about the subject of problem solving for one's own self, but we will try to hold this to the field of the psychic level. This is actually where most of our problems originate and are either destroyed or continued. So many of us keep altering problems. That is taking one problem and altering it until it has become many problems to our mind, when actually it is only a singular one with different masks. Problems have a way of trying to delude us with their basic point. But we should develop a modus operandi of our own which will give an opportunity of looking right into the heart of the matter.

This is the crux of the whole case of problem solving. Unless we are able to locate the problem and confront it, then we are lost. It's a case of knowing and seeing. Usually the problem is buried so deeply within one that it can never be found, until the Master is requested to locate it for the chela. When and if he pulls it from the chela, this particular problem even though removed will present a still greater issue. What is going to take its place? One just doesn't remove an engram without putting something within the hole in the space from where it was removed. This hole needs to be plugged with something which will be of beneficial use to the chela.

The Master will never tell the chela what the problem might be unless he is asked. Few times, if any, will he remove problems of this nature. It is to the chela's own advantage to work through them, or try to dissolve them. If the chela leans upon another, including the Master, to do his karmic chores, he becomes like a child and must keep going through the same cycle of problems until he is at last strong enough to confront them. So what he does is follow the instructions of the Master.

Upon being approached by the chela to help with his problems the Master will gently explain that the chela must first learn to give up all his troubles. This is a vague, broad statement which seems rather nebulous to any layman, but it means that the chela must take an attitude of indifference toward life itself. This indifference means not what it sounds, but rather a detached attitude toward the emotional state concerning these problems.

Once he has attained any degree of release from his problems in this manner, the next step must be taken. This step is turning his problems over to the Master. We are not speaking of the physical Master, but the Inner Master of which is the greater aspect of himself. This Inner Master is the spiritual body which takes care of its chelas and is able to do all things. The Inner Master will begin to remove the problems, but he must have full cooperation of the chela. Unless he does there isn't likely to be any success. Also it may take time to get the removal of the engram completed. The chela may become impatient, run to others asking for their help, and he might begin openly to break from the Master because he doesn't believe anything is being done for him.

Once the chela is able to give up his problem to that which we call Spirit flowing through the Master, he is able to work out many of his problems on the psychic levels.

The Master is the instrument that God uses for Spirit flowing through to all those who follow him. He is the awakener, the quickener of life. Those who come to him and receive the linking-up with the Bani find that life begins to stir so swiftly in them, working off their karma, that often it seems impossible to keep up with the pace.

This often causes concern, but the chela should put his trust in the knowledge that his karma is being worked off at a faster rate. He must allow the Divine Spirit to take over and guide him into the higher worlds. If he does this then to his surprise it is found that most of his problems are worked out on the astral level. Sometimes they are dissolved in the dream state, other times in the awakened state as some experienced vision, or a mental shock. Nightmares are often the problems working out on the astral plane. When this occurs the chela is freed from having to go through the physical experience.

The mechanics of this technique consist of the following aspects. Because the chela has relaxed his hold on the problem it begins to resolve through the cosmic forces. However, if it is still a matter of karma which he must experience, the Cosmic Spirit will see that it is worked out. But it does this only on the higher levels in the objective senses, rather than to allow the experience in the physical or the subjective senses. For example, if I see a chela who has to go through a karmic debt of disasters, of a nature, it is best that he get through them in the psychic planes. The shock is certainly lessened on the physical system and health is benefited. Much harm and damage could be caused by allowing such experiences to come to the surface.

Therefore, it is best to work these out in cooperation with the chela. But it is never the policy of the Master to interfere with the chela’s state of consciousness unless requested. The chela must determine his own course and set

his own pace in life or else Spirit will do this for him. He must be in the position of controlling his own destiny, with help of the cosmic forces. He will be led into certain situations and circumstances with knowledge that this is the best course for him, and that it is being done by the hand of God. Therefore, he will listen, look and obey. But he has the choice of whether it is his own desire to follow. Freedom of decision is always his first principle. Because he has gained a certain amount of divine knowledge and can foresee his own future, it is his own choice about cooperating with the Divine Spirit. He can go against whatever is foreseen to be in his best interest, but he does know what this will cost him or if he is willing to pay the price.

Briefly, upon the subject of self-criticism. This is usually the way for those who desire to trap us. They will force us into the game of confessing our faults and worst habits, of tearing down our own image of ourselves. Once we start this habit, it is hard to break. It differs from the religious confession in that we are confessing a mistake, an error and not doing self-criticism. Generally we confess a mistake but once to the religious clerics; but self-criticism is that which we must keep doing until it is firmly grounded within ourselves as truth. This is a form of brainwashing, used mostly by those who want control over the minds and bodies of men.

I am always with you.

Affectionately,

Paul Twitchell

No. 21 – December 1967

"Frequent Errors Made on the Path of VARDAN"

Dear Friends:

This letter is going to take up the discussion of some of the errors that we make in our travels on the path of VARDAN to God. Many of these errors are merely traps of the maya (illusion) forces into which we unwittingly fall at times.

One of the outstanding errors which is made by any chela is that he talks too much to others about his experiences. This of course is a misunderstanding of the spiritual law. Under no circumstances should anyone talk about himself and his involvement on the spiritual path. It is a recklessness which we at any time should not allow ourselves to undertake. It is the trap which the negative power has set up for us to be caught up in, and can dissolve whatever growth that we may have gained.

This is the major error into which we fall like flies in a trap. The negative power working through other states of consciousness encourages us to boast, to put pride in our spiritual growth and tell others about it. It creates a vanity which makes us want to have an obtrusive show of our spiritual growth. We put attachment in our gains in the higher states of consciousness and try to tell others about the wondrous experiences that we have made. It comes in the fact that we exchange the records of our Akashic readings and allow others to read them. This only deprives us of the gains made by any reading and consultations because this is our own works. Our own personal works belong to us and should not be exposed to the worldly eyes or senses through which the negative power will flow and allow doubt to creep into ourselves.

This is the way that the negative power works. It also works in the same manner when one allows another who is not a follower of the path of VARDAN to read his discourses. We have a particular reason for this. Whenever anyone first takes up the path of VARDAN and starts studying the discourses, he receives the inner initiation. Some people have recognized this and been very thankful for their perceptiveness. This initiation draws an invisible line between the Master and the chela, so both are welded together in friendship, brotherhood and oneness of Spirit. As he goes along the path studying the discourses the chela will receive higher initiations in the same manner. But after approximately two years of study the chela will receive the outer initiation provided he meets the requirements.

The inner initiations prepare him for this outer initiation. He is linked up gradually with the spiritual power by the Master who will then keep the chela on the path and the initiations given inwardly approximately every six months or year. This is the wondrous part about VARDAN, but so many persons in their search for God only see the spiritual exercises and the mechanics of doing them. Thus failing at receiving any results from the spiritual exercises they give up and go another path. Their problem lies in the fact that they do not use their perceptiveness in seeing what VARDAN does for them.

Not all people will be able to get what they think should be the end results. We have been indoctrinated by too many writers and teachers that the effects should be a certain thing. This is not true. For each of us will have an experience according to our own expansion of consciousness. Some will have a definite projection into another sphere, others will have an expansion of consciousness, others will have only the feeling of peace, or sound, or light and a few will have sight or hearing of

places and entities. There will be those who are fortunate enough to be able to meet with the Inner Master and travel with him. But the overall whole of the chelas will have experiences only in relation to their own individuality and evolution of spiritual growth.

This brings us to the point of semantics. For example in the past we have used the word Bi-Location. But now VARDAN has dropped this for the all-inclusive word TUZA TRAVEL. The reason is that too many people have a limited consciousness when using the word Bi-Location. The condensation is too close to astral travel, a phenomenon that we are not at all interested in because of its limited concepts. Tuza Travel takes us completely out of this category; therefore the word must be dropped from our vocabulary. We have outgrown this word and now gone into the depth of seeking God Consciousness!

This God State is not that which we are seeking to become one with the Divine Being, but a co-worker. As I have often said we cannot become One with God in the sense that all the religionists describe it. But we can become one with the Spirit, that essence which flows out of the Divine Being. This is the difference between the Hindu concept of reaching the God State and that of VARDAN. According to the Hindu idea of a religious goal we are to reach an ultimate place in which all become one. Sometimes this is interpreted as the annihilation of individuality and becomes as a part of a vast integrated atom in a sea of consciousness. This is not true for the closer we come into the God State the more individualized we are and serve as a complete entity which has freedom and choice of duty.

This leads back to the position of talking and asking questions of those who do not have any concepts of VARDAN. These leaders in other fields are apt to

discourage one because they are looking only at the goal being a union with God, and that Tuza Travel is merely another teaching of psychic phenomenon. This is the mistake that a chela who is on the path of VARDAN makes. Many have tried to discuss it with others only to find to their distress that everything they learned and experienced in the field of VARDAN has been utterly invalidated by the negative consciousness flowing through another. These distressed chelas have asked me for explanations only to find the answer is "Keep your counsel." Just do not talk about your experiences and study with others. The less anyone speaks of his spiritual growth, problems or personal affairs, the greater he becomes in the image of God. Unusual strength is fed him and therefore soon he learns that life is a pleasure. No longer does he seek anything, but recognizes himself in that state of heavenly consciousness.

I am always with you.

Affectionately,

Paul Twitchell

No. 22 – January 1968

"Forms of 'Self-Trapping' and Giving 'Spiritual Space' To Others"

Dear Friends:

This is the beginning of a new year and time to enlarge ourselves so that all life around us will be expanded, so greatness may come to whomever and whatever we touch. This is in a sense called the "space-making personality," a term that is not very well known outside the circles of VARDAN.

It is simply to give others their own right to be themselves. This 'granting of room' for others to move about in, is *that* quality which makes each of us great, a unique idea since history does not prove out that man allows his fellow being to be anything but what he desires. Neither do many of the religious teachings. We want others to be what our image says they should be. But this is a state of dictatorial attitude that will make for poorer communications between one another. This is true especially in families where either the father or mother holds the control over the rest of the family. Of course it is a negative situation, but he who controls others must become the slave himself of his own resistive devices.

Here we go deeper than the laboratory psychology into the subtleties of mind and Soul. The disturbed individual who feels cornered and who in turn corners others in his effort to make himself feel secure will come to grief on the shoals of life. We must achieve integration on the high spiritual levels for it is here only that Life gives us a comfortable security with all life. In this state we can make room for others and invite them to feel at home, and, in their turn, to make room for yet others to find security in

this consciousness of largeness.

This is giving spiritual space to others. It makes sure that our neighbors and friends do not have that trapped feeling, that they do not feel mentally and emotionally concerned. We find ourselves victim to the fact "I feel trapped" or "He backed me up against a wall." Namely, if we want people to think broadly and feel deeply in our presence, we must give them room in which to do so. We must provide space enough to hold the sort of thoughts and feelings which they feel should be their right to exercise. If we want them to consider all sides of a subject, we must give them the mental chance to walk around it and look at it from all sides. It makes no sense to argue them into a corner where they think only how to hold their own against us or how to escape. We want all concerned to be people of vision, so it makes no sense for us to press upon them our particular viewpoint, to let them know they had best see things our way or else.

Energies gathered for self-defense, attack or escape are not simultaneously gathered for quiet thought, warm affection, deep appreciation or compassion. We do not bludgeon another into compliance, or trap him into making a fool of himself. We must decide to give him spiritual space in which to have mobility. In other words to let the other person get off the defensive and make room for self-respect and his emotional problems and limitations.

At least making spiritual space for another is to make room for his thoughts and feelings which although they may not be pretty or noble, are sincere. When we are bottled up and self-deceptive there is harm, for these feelings and thoughts have become explosive and perverted. So we find there are times when it is better to admit fear and return to the world of reality than boast about our strength when it is lacking within. At this point we can take

these fears in hand and will be less likely to indulge in the fiction of self-proving.

Those around us need plenty of room to recognize and acknowledge their inferior thoughts and feelings so they can take control of them. But more than, this people need room to turn around when they find themselves going in the wrong direction. They need spiritual space to correct errors and move beyond them. We have to look at the fact, regardless of how much it displeases us, that the state of man in the lower consciousness is an ego-defending creature. The ego is put under threat every time he makes a mistake. If he is ridiculed, punished, put in the role of a fool, fired from his job and meets with all sorts of situations of this nature, he is apt to develop self-defensive tactics including self-deception and self-distortion. He learns how to deny errors or excuse them on the grounds they were unimportant. So by way of compensation he becomes hypercritical of others and avoids situations that put him to test. Usually he becomes antisocial and puts his pride in a way of life that leads to delinquency.

Thus we are forced to deal with those who trap themselves by self-pity, hostility and rigidness of character. Also we are forced to deal with ourselves in the same manner because in a similar way we deny ourselves spiritual space. Thus we are unable to give space to others because it is not our policy to give space to ourselves. Much of this is taken up in the second series of Discourses, *VARDANKAR – the Secret Way*, under the study entitled, "The Spiritual Mind Of Man And Its Processes." But we have to deal here with the disastrous results of self-blame, hostility and watchfulness of others as well as ourselves. Our own attitude is tied up with putting the blame somewhere else and this hinders our spiritual progress. For example, a person who is striving for spiritual unfoldment,

but at the same time will not give up his hatred for his wife or husband, is going to have a deep-seated problem. He will have all sorts of hardships until he arrives at the point of forgiveness of himself and his focus of hatred.

Another form of self-trapping is the self-centered person who believes all the world revolves around him. He believes that his self-complacency is the ultimate in life, and he can arrange people to suit himself. But he forgets the human element and sets himself apart from his kind, and uses his limited knowledge of people to avoid emotionally demanding experiences which teach him to value the hopes and self-respect of others as he values his own. He is trapped in his own egocentricity of strutting, swaggering and impotent abilities. He must shove his way to the top of the ladder over others.

The last self-trapping to be discussed here is the closed mind. Especially, the religious fanatic who claims that his path is the only way and all must follow it or be assigned to hell for eternity. This is a self-defeating attitude. It does not give respect to others nor value to their beliefs in God. It finally ends in rigidness of personality, self-blame and unhappiness. One loses himself in the throes of defeatism when this attitude is adopted.

I am always with you.

Affectionately,

Paul Twitchell

No. 23 – February 1968

"The Destructiveness of Anger (Krodha)"

Dear Friends:

Life is a peculiar phenomenon, or rather a whole series of phenomena. Many times it is hard to do something without hurting someone. Thus many times in the affairs of life we will hurt one person or another no matter what we do. Sometimes we may emotionally hurt several people.

However, when we have chosen a position to take in some circumstance which will be to not have emotional harm done to one person, we often hypnotize ourselves in choosing that one who cannot understand why we take this attitude. Sometimes a person who really loves us will remain in the background so we do not know the full extent to which he is being emotionally injured. On the other hand, there are lots of people who are adept at putting up a mask in the terms of "please don't hurt me!"

There is a way out of this dilemma. It is only a phenomenon of the lower consciousness which is the abode of the negative consciousness. This state of consciousness consists of the five destructive passions (Lust, Anger, Greed, Undue Attachment to Material Things and Vanity). These five passions really include every negative mood of the lower mind which is possible. These passions take possession when the mind is allowed to run wild. . .out of control of Soul.

The one with which we are concerned is Anger, known to us as Krodha — one of the five destructive passions of the mind. It tears down, destroys, weakens, annihilates every finer quality of mind and Soul. It is a consuming fire which destroys its victim and leaves him a total wreck. Krodha is a very useful servant of the negative power.

So long as it dominates the mind, it is impossible for anyone to make headway on the spiritual path. It is a disease that will hang on for years manifesting itself as slander, gossip, back-biting, profanity, fault-finding, irritability, jealousy, malice, impatience, resentment, destructive criticism, ill will, haughtiness, lecturing on mistakes and faults of others, just to name a few.

This is one of the first of the five destructive passions to come to the forefront when we step out on the path of VARDAN. The VARDAN will make Its attack upon the quality of anger within us. It will fight back like some dark evil force within and attempt to destroy its victim before the VARDAN (the spiritual power) can make any headway in purifying the Soul. I see this readily in many of the chelas who begin to unfold on the path of VARDAN. Some will even drop out of the studies before the VARDAN can get a firm grip on the consciousness of the chela. Others will struggle on wondering what is wrong with themselves.

I see this problem constantly working in the chelas on the path of VARDAN. It is easy to observe it among those who are following other paths. We fail to observe the old law "Love one another." Instead, the lack of self-discipline causes us to think ill of others, take offense easily, criticize others, scold, nag, harangue others, and have a chronic fault-finding disposition which lectures on the mistakes of another. This illness grows in us unless it's checked and leaves suffering and terrible heartaches.

It is generally called the "Evil Tongue." But it cannot endure with the continued growth of the individual on the spiritual path. We will eventually come into that position of circumstances known to all as the Jivan Mukti, the spiritual liberation. This is the state of the higher consciousness in which love, or Bhakti, takes possession of the chela. It is only a matter of spiritual unfoldment. Once we step into

this state the force of love surrounds us, making everything possible to pour out impersonal good will upon others, never correcting them, never finding fault and never again to become easily offended.

Therefore I say to you "Love one another." Do not allow the destructive passion of Krodha, anger, to consume ourselves. Look upon the faults of others with tolerance, those that are made in the lower consciousness. Be not intent on destruction of the worldly self of anyone or of one's own self. The early Christian ascetics used every known device to torture the flesh in order to conquer the mind. Their method was a failure and so are all other methods. No method of mind control can be successful for will is a machine which is under the influence of the negative power. The negative power is not apt to be conquered by anything but the spiritual forces.

The mind works in grooves. These grooves are built by habit and like any physical habit they are hard to break. Self-indulgence is the channel by which these destructive habits enter into the mind. The negative power promises us many things via illusion, wealth, love and the pleasures of power and position. The result of this is an endless circle of births and deaths, stretching through the countless centuries. The illumination of God comes to us by the channel of Soul, pouring through as intelligence, light, sound and power. Therefore we must learn to "love one another."

Soul works under a handicap in this world. Under all Its sheaths, physical, astral, causal, and mind, Soul finds it's exceedingly difficult to express Itself and have Its way. Therefore these bodies serve to burden It. Often It finds Itself unable to control the mental instrument, which is the chief source of communication with the other bodies and objective world. If the mind body is distorted and

misguided, Soul cannot reach the other bodies. But we do find that the further the chela travels toward God the less aberrated his mind body becomes.

Out of all this comes the fulfillment of the law, "Love one another." Unless we do so it is an act of self-destruction. The mill of God grinds slowly, but eventually anger will conquer and we are left burnt out like a wrecked ship on a reef. There is nothing but an empty shell.

I say to you, "Love one another," and practice doing good for your fellows on the path of VARDAN. Obey the law and the treasures of Heaven shall be given to every chela who wishes to reach them.

I am always with you.

Affectionately,

Paul Twitchell

No. 24 – March 1968

"The Loyalty of Fear *or* The Loyalty of Love"

Dear Friends:

We are concerned with the two ways that anyone can hold another. First is by the loyalty of Fear, and secondly is by the loyalty of Love. These are the basic ways by which one is attached to those who are surrounding him.

By taking a good look at this we find ourselves in the position of being controlled by something that is rather beyond us. This is especially true in the loyalty of fear. When one is loyal to another because he is afraid of what might be punishment if he doesn't give his attention, faith and effort for the benefit of he who commands our loyalty, then the whole foundation, of spiritual growth is nil.

In the loyalty of love, sometimes called loyalty of heart, we find that he who intensely loves another is somewhat trapped by the negative power. This has nothing to do with whether we love one another, but it does concern itself as to whether we are loving blindly. This is the essence of love. Do we love God blindly? Do we love the Master or our mates with a deep blindness that takes away any discrimination of the principles involved? It is a question that the Master often puts to a chela who is seeking him mainly because he has apparently lost his love in the physical senses.

What I am getting at here is that we cannot live with fear and at the same time we cannot live with an over-abundance of sentimental love. It isn't possible, for either will pull us down into the depths of despair sooner or later. What I am getting at here is that we can live free of these traps, for this type of love will not last for it will become a despairing virtue for anyone who practices it. Now we must

love one another, but with a deep affection that is free of sentimentality. This is a love without holding anyone to ourselves and keeps us free of any entanglements that are able to hold back our spiritual growth.

I tell you that we must love one another without attachment. We must be able to give one another freedom as I spoke about in the letter on granting space to each other. If we do not do this then we are trapped in our own emotional selves which is the result of sentimental love. Naturally I love all life, but not with a sentimental love which would attach myself to those things which would trap me. I have a loyalty of heart to you, and your problems are my problems because of my ability to give spiritual help to all life.

Within my love is the framework by which you are free to do as you choose. Whatever you choose to do is entirely within yourself; but it does not lessen my loyalty of heart to you and your family. If you choose to leave VARDAN for another path, it does not mean that we have parted in the way of separateness, but your freedom of choice is your self-determination. This is what I am trying to develop in people — their self-determination and responsibility by standing on their own spiritual feet.

The oldest technique of keeping the loyalty of the chela by many teachers is with fear. This is true in the methods of those teachers on the lower plane levels. Because they grow afraid of losing their chelas to a Master on the higher level, the old fear tactics will be drummed into those who desire to move away from the psychic plane elements into the God planes. These threats are very common. They usually go like this: "If you leave me, you will get caught in the astral and won't get out." Another cliché is: "I've got the only path and if you leave it, you're in deep trouble." Another one is: "I'm the true Master, and having initiated you, will

be with you until the end of eternity. I'm your Master always." These are a few of the techniques of fear used by most teachers of the psychic worlds. We can easily recognize them.

The very fact they use such methods to hold their students shows they are afraid of losing out to a true Master. The real Master never drops any hints of reprisal to anyone who shows freedom of will and the capability of thinking for himself. He never at any time says anything to a chela unless asked. The fact that two chelas dislike one another is not his concern, for his is cheerfully willing to let matters alone and they learn their lesson that none can travel two paths at the same time. He gives his love from the heart, but an unattached love. If and when a chela finds himself involved in a situation which he himself has created, the Master never asks why it was done, but acts on behalf of the chela if approached for spiritual help.

He knows at all times what goes on in the chela's heart, but never influences him in any way. To do so is a violation of the spiritual law. There are times when the Master's behavior may seem extraordinary, but it must be accepted that he is working spiritually in behalf of the chela concerned. What he is doing is far more than anyone can do in this physical universe; he is building a spiritual home for the chela. This is where all those who are on the path of VARDAN will go when they pass into the other worlds. The Master is only preparing the way for the chelas to enter into the true spiritual home.

This spiritual home is a reality, for it is where all VARDAN chelas return upon reaching the true realm of God. The Master only prepares the chelas for this secret kingdom through positive and absolute methods, mainly by the spiritual exercises of VARDAN. Too many chelas start the VARDAN courses believing they are taking another

course like many that are given by teachers of the psychic planes. This is not true and as long as they accept it in this light their spiritual unfoldment will be hindered.

We who love all with the heart and not the mind or emotions will succeed in entering into the heavenly worlds again.

I am always with you.

Affectionately,

Paul Twitchell

No. 25 – April 1968

"Gaining Our Freedom Through Inner Discipline"

Dear Friends:

Just the other day a letter from one of our beloved and devoted chelas mentioned that, "Discipline brings Freedom." This is truly a great discovery for anyone who is on the path to God via VARDAN.

I point this out at this particular time because of an incident which recently came up during a lecture given in Los Angeles. Someone in the audience who attended the session heard for the first time something about VARDAN. The questions that he had were not those which concerned most of the audience because, they were advanced students. The core of his thoughts was that any master could give the "Cosmic Consciousness" to anyone simply by the touch. This was what he was seeking.

It is true that a VARDAN Master can do this. He can even bring about this state by a glance at a person, but we must qualify this statement. Whoever is receiving must have earned his reward of the higher state, for no master is going to bypass whatever conditions that the chela has to work through in order to reach this state of consciousness. If there is a karmic debt that the chela must pay by having to go through it or must earn his right because of a lack of spiritual unfoldment then the Master will leave him at his level of consciousness and gradually unfold him spiritually until he is ready.

Those who want to reach the higher states of consciousness must be patient. They must be able to give up everything in life to have the opportunity but few are willing to do so. They are not willing to discipline themselves to gain the freedom that comes with spiritual

unfoldment that will reach the level of the higher consciousness. It is the lazy man's way of getting into the realm of God via the touch by a Master that brings this state. Too much of this has been preached by those who have never had the experience of any of the higher states, and too much has been put down in books for the naive who have been taught that God gives us anything we desire, that is, provided that we desire it hard enough, or that once we reach any state of spiritual enlightenment God is willing to pour His grace upon us.

This isn't quite true. We cannot be flabby in our thinking, do practically anything we desire which might be morally wrong, nor can we expect to outwit the Law of Karma (something that a great many of us do) and neither can we expect to be in the position of receiving the benefits of the God-Consciousness unless we are prepared for them. The hard facts remain before us that we must "discipline ourselves to gain freedom." This is the principal commandment laid down by Spirit, and unless we follow Its command we cannot expect to reach the God-state of consciousness.

The Master wants all to have experience in this wonderful state, but he knows who can receive it and who is not yet ready for it. To advertise himself openly as one who is going to bypass all the cardinal points laid down by Divine Spirit is being false to all concerned and to himself. All he can do is point the way for the chela to go, and guide him gently over the rocks and shoals of the spiritual path into the heavenly world again. The Master never dictates to the chela what he can or cannot do, but the chela learns for himself that he will not be disciplined unless he spends a certain amount of time doing the spiritual exercises of VARDAN and following the principles laid down in the discourses. Therefore the lack of this discipline will keep

him from having freedom.

Few of us want to spend time in being disciplined. That is, disciplining ourselves inwardly for we do not know how to go about it. It is not merely thinking positive thoughts nor sitting in silence and taking control of the mind. It is actually taking control of the attention and not allowing it to wander about; this is control of ourselves over the lower element. We want to take control of ourselves as much as possible and when we sit in silence we want to be able to place the attention on that point that is desired.

When one sits down to a session of the spiritual exercises of VARDAN, he does not strain at some particular physical point. For example, some persons have stated that they get a headache from trying to put their thought on the Tisra Til, that place in the human body we know as the Third Eye. This is actually what we call heavy concentration being forced on one's self. We are not working with this type of drill but those which are more gentle and loving to ourselves. We are more interested in taking charge of the thoughts (that which is called attention) and working with it to keep it focused on one thing. This is done by chanting some holy word, or some short verse from a scripture. If the attention wanders away we gently pull it back by coaxing rather than forceful methods.

We know that persuasion wins over force. Therefore we must work with the inner self with persuasion; this inner power which belongs to Soul alone is not going to be pushed any more than one can win his way in this world by threats and force. One can win for a while, but then soon he will find that nobody believes him or some may defeat him so badly that he withdraws. The same goes on within ourselves with this inner force, and we, the being who has charge of this wonderful power that is forever working inwardly, must start taking control of it through love. We

cannot in any way begin to force it to take over and run its own course; if so, it may take us in the wrong direction.

Thus we learn to love our subjective nature, that which is inside ourselves. When we begin to discipline this part of ourselves, we begin to have freedom. This freedom is apparent, outwardly to others as well as to ourselves inwardly, for then we learn to travel into the worlds beyond this physical plane and experience the glories of the Heavenly Kingdom. Until we do this we find that we are controlled by something other than ourselves from the outside and not by that true spiritual force within us. For once we have disciplined ourselves to receiving the VARDAN, within, we have become the true Instrument of God.

I am always with you.

Affectionately,

Paul Twitchell

No. 26 – May 1968

"Understanding the Inner Master and Inner Teachings"

Dear Friends:

This month we will discuss the Inner Teachings, the most important aspect of VARDAN, but that which most chelas overlook. In fact, it is all that the teachings of VARDAN give. Why students keep missing this point is without doubt a whole subject within itself. We are going to talk about the perplexities which surround the Inner Teachings.

In the beginning I want to point out that when anyone takes up the study of VARDAN he will start off usually with the series of discourses *Tuza Travel – The Illuminated Way*. Many feel that they are receiving a correspondence course in out-of-the-body projection. This isn't true because in this course we are trying to lay down a number of VARDAN principles that will give a person stability. Next, we are trying to show the chela there is survival and that one can unfold spiritually to attain this ability.

Next, we try to get the chela to understand that we are not dealing in physical phenomenon, but with the inner senses, those which are considered to be the spiritual senses of man. This goes far beyond the astral and mental impressions. We are now working with the feelings, sensations and impressions, including the inner vision, which make up the whole of the spiritual senses. It is an inner sight and understanding of what goes on within our own world and that of the larger world. We are dealing with the personal and the universal worlds, with our ability to move about in them via the state of consciousness which is called the inner self, or Soul.

Once we find ourselves in this state we are able to

receive the inner teachings which are supplemented by the outer teachings, the *Tuza Travel — The Illuminated Way* discourses. As we grow in our spiritual unfoldment we are able to receive these inner teachings which I have so often spoken about. These teachings come about as the chela begins to open himself to the Spirit's insistence on revitalizing Itself within the individual. Gradually he becomes more and more sensitive to these in flowing spiritual communications and begins to use them in his life.

In many of the works which I have published or given in the seminars and lectures, the subject of the Outer and Inner Master is expounded. I have pounded again and again this message across to all but so many have not yet understood what is being said here. My physical form which stands before an audience and strives to get across this point of the outer and inner teachings is that which is limited by time and space. It must live in accordance with the physical laws of the lower universes. We can talk with it, feed it and watch it — but that which is the Inner Master is far the more important part of myself. It's the part which communes with the VARDAN and passes along Its teachings to the inner part of you, and which eventually sifts down into your physical senses. You will understand these communications in accordance with your spiritual development.

Again it is pointed out that the Inner Master establishes Himself at the top of the spiritual ladder, as the hub of the wheel, or the center of a wheel at which the outer edge is every chela. An esoteric wire (like a spoke in the wheel) is established with each chela between the Inner Master and him. This means the Inner Master knows at all times what is going on in the heart of the chela, hears his requests and guides him in the right direction toward spiritual unfoldment. This guidance which the Inner Master is responsible for is

the inner teachings. That chela who has become inwardly alert can understand and realize these instructions.

These inner teachings correspond with the outer teachings. No chela can develop any faster than his own state of consciousness, and this is why VARDANKAR is an individual teaching. He understands what the outer teachings are at his own level of consciousness, and comprehends the inner teachings in accordance with what he knows and understands. The Master gently unfolds each chela according to his own pace of growth. He cannot do otherwise because of the spiritual law. To open someone into the full understanding of the spiritual law instantly would bring disaster upon that chela. He simply isn't ready for it. The example of the unfoldment of a flower is apt here; that is, the rose unfolds slowly into full blossom, while other flowers are opened almost instantly and do not have any longevity. They pass away almost as soon as they open.

Of course, we get a certain amount of remonstrance from chelas who are not able to understand the modus operandi of the Inner Master, nor anything of the Inner Teachings. It is mainly because they are thinking the whole program is: (1) astral travel, (2) something by which they can receive the benefits of life without any effort on their behalf, (3) the Inner Master is That which they can lean upon for all within their life. True, but it doesn't mean that He is going to serve them in the way they want it, but only in the way they earn His service. (4) Many believe that taking other courses, reading books, listening to lectures while taking the VARDAN discourses will help them unfold faster. This is not true, holds him back on the path to God. We can absorb so much spiritual knowledge anyway without having to pile it into ourselves in such a manner. (5) A lack of faith in the path of VARDAN for he is liable to have mental and

spiritual indigestion, which VARDAN is one of the main reasons why a chela never gets to any distinguished stage of spiritual understanding. He must have a relentless, unbending faith in the Inner Master or face failure in the works.

The Inner Master is the VARDAN of Itself. The VARDAN flows outwardly into his physical form and It appears in his countenance, speech, deeds and his demeanor. He passes on to every chela this precious grace of God so he can be uplifted in Soul and learn to live beyond this world of physical matter. He gives the inner initiation to every chela who comes to Him to follow the path of VARDAN. Some are able to experience this, but others do not know what has gone on within themselves via this inner initiation.

Now is the time for all to know and understand the Inner Master, and the Inner Teachings.

I am always with you.

Affectionately,

Paul Twitchell

No. 27 – June 1968

"Recognizing the Inner Master as the True Guiding Force in Our Lives"

Dear Friends:

A recent letter from one of our most beloved chelas said he had been a follower of VARDAN for a long time, and yet he was just now beginning to understand what was meant by the expression used at the ending of all my letters, "I am always with you."

The chela had been going through a series of hardships during which doubts and self-guilt feelings invaded him. When he was at his lowest ebb the Inner Master appeared and lifted him out of the depths of despair to spiritual heights. Now he is in the state of knowing assurance and the smallest thought of doubts are overwhelmed by the very consciousness that the Inner Master is always there to give spiritual assistance. This knowledge alone brings great joy and drives away any problematical feelings.

Most surprising to this chela was the fact that once he recognized the Inner Master and that he was with him constantly, then his whole concept of the expression, "I am always with you," changed completely. Since then, the comforting presence of the Inner Master has sustained him, in every corner of his life and at all times. Beyond had been only a mental acceptance which would sometimes be replaced by doubts. But the whole point here is that the chela has a knowing assurance that this is a part of the great Truth of God.

The deep compassion the Inner Master has for every chela who is in his care is deeper than anyone outside the circle of VARDAN can comprehend. Gentleness, serenity, compassion through liberation of Soul are the fundamental

teachings of the VARDAN Masters. Man's suffering in his earthly life is due to the lack of an ability to go beyond the physical senses into the worlds beyond. Only the Inner Master is able to bring revelation to the chelas in his particular care.

Being the humble channel for the flow of the VARDAN through my own being gives the Inner Master the opportunity to make contact with all chelas and give aid and comfort to those desirous of it. Unhappiness exists in this world because too many persons are mentalizing. Once we stop questioning the Master, ourselves, and others and accept the doctrine of VARDAN without hesitation and in deep faith all will be well. This is the first step toward the ultimate goal of God, which must become as ingrained within us as our own breathing habits.

What brings about unhappiness is the inevitable problem of life. It is a blinding demand in our human state which asks of God, ourselves, and those dear to us, more than it is ready or even able to give. This is why so many times that the Inner Master is not available to many an acolyte. During the first year the demands to achieve something satisfactory in VARDAN bring on unnecessary sorrow. The chela is not ready for the unfoldment in his spiritual development, or he would not make demands of anything. It is the unrealistic and selfish craving which frustrates us and moves us to act in ways that increase the unhappiness of others.

This selfish craving within us can be nullified by turning it over to God, that is, giving it to the Inner Master who passes the problem on to the VARDAN which resolves it in time. When we reach the stage of no craving for anything we have entered into the state of non-attachment. This is the nature of the Boucharan Masters and the position that we will reach to enter into the circle of the VARDAN Adepts. We are then called the Disciples of VARDAN, and are

initiated into the Ancient Order of the Boucharan. This is an extremely high honor for anyone to attain.

However, in order to reach such a high achievement we must go through the mystic rites of fire and water. This ritual consists of an ordeal of emotional suffering and tears. Outwardly, it appears to be something of a non-consequential stage in our progress toward the spiritual kingdom of God. Inwardly, we feel and know the deep suffering that brings emotional shocks and tears for God. All the messiahs, prophets, saviors, saints and religious heroes who have found repose in God have gone through these mystic rites which are often called the Rites of Ayam, or the Rites of Self-Realization.

We are in the same position as the great VARDAN Master Fubbi Quantz who, during his early years as an acolyte, became very discouraged with his spiritual progress at the Sakapori Monastery in the remote western Himalayan Mountains of northern Tibet. One afternoon he dragged himself wearily up the heights of a peak and stood dejected, hoping the divine HURAY would give him some revelation to bring him back on the path again. Raising his arms heavenward he asked loudly, “Oh Divine One, why have You forsaken me?” The heavens rolled with sudden thunder and a clear, penetrating ray of Light fell upon him, and a deep voice replied, “I have not forgotten you, O My servant! I have known you from the beginning of time, and you shall hear My voice!”

Fubbi Quantz returned to the monastery and all were amazed at the Light shining about his head. He could not speak because the voice of the Lord was still within him, and only the old abbot who kept a firm hand over the chelas within the ancient walls knew what had happened. The acolyte was left in his little cell for days undisturbed by the other monks to ponder upon the truth which had been given

him on the mountain peak. When he later left the cell to join in the duties of the order, no questions were asked for they knew that he had learned the secret of secrets which is in the expression, “I am always with you.”

Whether we learn this truth by a sudden revelation of God as did the great adept Fubbi Quantz, or it comes to us gradually like the thief in the night, the Inner Master must be accepted as true Reality. We must understand that he has never forgotten us since we were born into the lower worlds in the physical flesh and suffer through many lives to be purified by fire and water. We must know that the truth is always there as God has said through the pages of the *Shariyat-Ki-HURAY*, “I will lift the burden oppressing mankind and give life to all!”

We must recognize that the Inner Master is the true guiding force of our lives.

I am always with you.

Affectionately,

Paul Twitchell

No. 28 – July 1968

"The VARDAN Sound Current and
The Ability to Communicate with God"

Dear Friends:

It is always a puzzle why some people will write their most personal problems on a postcard, so that anyone who handles the mail can read them. But it is something that we must take a look at and know what is the answer, despite our critical thoughts about the person and those who will even think about it.

While living in the state of human consciousness we are trying to find the answers to absolutes. These absolutes are often the most abstract of any, called GOD. In fact, what we are attempting to do is to make some sort of communication with this Supreme Deity and have answers. But this is where those who are calling themselves masters and teachers are breaking down in their works. But not so in VARDAN.

The very fact that the human consciousness state is that in which we have a hard time trying to establish communication between one another, is because of the various levels of consciousness. When someone says that he is here to bring about world peace, we in VARDAN know that such an individual is not being truthful or that he is naive about communication factors, due to race, environment and social factors. We should not expect an Eskimo to be able to communicate with the executive head of a gigantic manufacturing plant. Yet the sociologists have us believing that this is possible. The only common ground the two could meet upon might be moral issues.

On the other hand, we are not able to communicate with God, provided our training has been neglected. So many

times we feel that our way to the Godhead is the ultimate path — it is if we give it effort and time to gain true revelation. By the practice of the VARDAN spiritual exercises do we enter into communication with God.

The point I am getting at here is the way that we can become open in our consciousness to find a means to hear the inner Sound Current and know its Truth. By listening to the inner music we can hear the Voice of God. We are like the acolyte who went to the temple to meet the VARDAN Master and told him that he wanted to get in communication with God. The Master told him that only by becoming a VARDAN Adept, and entering into the VARDANSHAR (the God-Consciousness) could he get in communication with God. So he gave the acolyte a series of spiritual exercises in the form of riddles and told him to return when he had the answers. But there were no answers to the riddles and the acolyte was miserable and unhappy.

It is only when the acolyte found the answers satisfactory to himself, even though there were no answers at all, that he discovered there was nothing to keep him from communicating with God. Mainly because there are no absolutes, except as we choose to accept them honestly. That is why no VARDAN Master will set any limits or conditions for the chelas who follow the true path to God. He wants to free all people from the world of matter and return them to heaven. He has no interest in this world whatsoever. He believes in liberating Souls, freeing them of dictates and ridiculous conforming patterns that the acolyte has fallen into. People can do fantastically elaborate things in an effort to fit into what they think dictates require of them. They immerse themselves in pursuit of power or influence or sex or work or religion. There are as many ways to submit as there are things that we think we must do.

It is up to the individual to discern what he really wants

to do. Why build a life so structured that it takes continual lies, subterfuges, cunning maneuvers, recriminations and angers to make it livable? Why suffer for things that have no meaning for ourselves, go through life playing an endless charade? Unless we are willing to give up this charade we must be without communication with God. But in order to do so we must be able to look inside ourselves without shame, practicing honesty, defending what we believe in. If we are not able to do this, then life goes sour. It becomes a disappointing thing and we get disillusioned, morbid and defensive, upset and afraid. We cannot communicate with God. We lose the ability to listen to the Sound Current.

The ability to communicate with God is the secret.

We are not looking for visions, the stunning insights with never-to-be-forgotten clarity, which even months later provide an understanding of self. But we are looking for the way to communicate with God. No longer are we looking at others nor anything beyond this world in the terms of our own narrow problems and not in terms of God. This is what we call tunnel vision, for the view is myopic. What we want to do is to capture the feeling and insight that was prevalent with each of us before the age of six (before the school years) when we could communicate with nature and God. It was a state of consciousness that Christ recognized and said that none could enter into the Kingdom of Heaven unless he had that childlike attitude. This being true then we must accept all things in this state of consciousness and by doing so we can begin to communicate with that which we know as the Supreme Deity through the Sound Current.

The real goal of VARDAN is to translate spirituality into the physical world and spread the message of this Truth to all. It can be done provided that we once get into communication with God. The VARDAN is happiness and

it is brought down into the realm of mind and matter daily. The Master is the VARDAN because he has been able to rise above the world of matter daily and communicate with God. He is like a lamp which lights the dark room. But his main function, as stated before, is to put each of us into that position so that we can be able to communicate with God, and some day return to the heavenly realms.

I am always with you.

Affectionately,

Paul Twitchell

No. 29 – August 1968

"DOUBT – and Its Role in the Life of the VARDANist"

Dear Friends:

This letter is being written while in Stockholm, Sweden where the revelation has come to me that all people who begin the works of VARDAN must; and I repeat, MUST start on the path of VARDAN with the element of doubt.

It is true that I gave a lecture on this subject to a small group in Las Vegas during the early part of June, but the scope of this important factor was quite enlarged since then.

Doubt of itself is the negative aspect of faith and unless we look to the investigation of the spiritual works we reject them without reason. Therefore, it is found that the skeptic will examine the spiritual works of VARDAN more thoroughly than others before entering into it. He is better prepared than those who plunge blindly into VARDAN without thinking or finding reason in his action hoping that it will resolve some personal problem or give him instant success in God-Realization. These persons are actually a detriment to the VARDAN Master for he must work mostly only with people who make good use of their discriminatory faculties.

Without the development of one's discrimination faculty to a fine point, he is at the mercy of the mind which can run wild and land him in some trouble. This is where doubt is used as a restraint and is not at all negative, as so many people believe. If one doubts the works of VARDAN in the beginning it means that if he studies and examines it at any length he is apt to become a greater chela than those who fall into it from the very start hoping to use it for their own salvation. None can do himself a greater service than this.

Eventually he arrives at the conclusion that faith is the

only key to all his endeavors. In fact, he will go beyond the mere state of faith and enter into a knowingness that is far beyond the act of faith. While faith is important it is not the actual fundamental principle of what we desire; the end result is KNOWINGNESS. If he does not have this principle well established within himself then the greater struggle to gain the abstract known as God will go on within himself until he has used every known mental and human device to gain a niche for himself in the Ultimate Reality.

When he has reached the conclusion that his goal in the spiritual worlds cannot be reached by manipulating the mental processes, he will come to a pause in the struggle. Now the road to God is presented to him as the forks in the road. There would be three roads which branch off at this junction, the left hand road would lead to the physical path, and the right hand road to the mental worlds. But the road that goes straight ahead would take him into the spiritual realm. Most likely he would take the right hand highway because most of his life it has been taught him that this road leads into the spiritual realm via the mental processes.

It is only when he learns that the mental processes are stepping-stones into the spiritual realm that his whole life changes into a knowingness. Belief and faith then are secondary causes, and unless he has the understanding of KNOWINGNESS all will be so many words, devices, techniques and talk. He must reach this level via the road at the beginning which is doubt. It is like the man who starts out on a journey by bus to a destination which is known only by name and place on the map. He hopes that it will be a place of deep satisfaction; he has faith that the bus driver will get him there, and that the bus will not have any sort of breakdowns. But he does not know nor understand whether it will be a safe journey, nor if any harm will come to him while in the city of his destination, nor whether everything

there will satisfactorily meet his requirements and desires.

Therefore, he is in that state of doubt. This is the opposite of knowing and does bring him a state of qualms. But if he is honest with himself then he knows that this is only a level of consciousness in which he is presently engaged. The prime requirement of the path of VARDAN is honesty. One may fool himself but not the elemental laws of VARDAN. So the neophyte's real struggle on the path will be with his own states of consciousness and not with the spiritual law itself, nor with any elements of VARDAN. He will soon learn that VARDAN will develop within him a persistence which defeats everything that is in opposition to the purposes of the VARDAN of itself.

Therefore, we become aware of the exacting law of VARDAN, that is: "The VARDAN Triumphs, The VARDAN Rules, and the VARDAN Commands." This makes the VARDAN the greatest spiritual force of all ages, and the highest spiritual works. He who doubts this in the beginning will learn in time that nothing triumphs in life unless it has the element of VARDAN in its own nature. What is happening here is that we are entering into the self-knowledge state. Self-knowledge is therefore, a slow, painful stage and we must look at ourselves objectively and say, "What do I really want out of life? What is it that I really need? Who am I? Is this the real path to God?"

When one gets tired of the mentalizing, which is the doubtful stage of wasting time, and intellectualizing about people and things and feelings, he gets off the doubtful stage into the spiritual arena. He learns to weed out things, learns to release. It is like buying a pair of new shoes; we must learn to release the old ones in order to make way for the new. If someone becomes a problem we must not feel guilty but release him. This brings about emotional and spiritual release on life. It gives us strength to be ourselves.

It is learned that we are doing what is good for ourselves. Because if we do what is good for one's self, it will be right for those whom we love. If we cannot make ourselves happy then we cannot make others happy.

We know then that the followers of VARDAN must cultivate the very virtues which make us invincible to the lower worlds. Therefore, VARDAN is the rallying point against the menace of the imperial negative powers. To do what we should do in the name of VARDAN is the whole law of the consciousness, for it takes us into the very heart of God. It does away with doubt and leaves nothing to guesswork nor hope or faith. It brings a KNOWINGNESS that must always be the foundation of the spiritual life. With this element strongly entrenched within the consciousness, we are then able to live and move in the HURAY.

I am always with you.

Affectionately,

Paul Twitchell

No. 30 – September 1968

"Smoking and Its Affects Upon the Spiritual Life of the Chela"

Dear Friends:

Occasionally someone will pose an important question to me, and since the same inquiry keeps coming up, that is, what about the chela and smoking, it's going to be discussed in this letter once and for all to settle any doubts one might have about it.

For some reason many seekers believe they can follow the spiritual path to God and continue their old habits, mainly that of smoking. While it is not my duty to tell anyone to drop this vile habit, it should be apparent to every chela in VARDAN that it is a real hindrance to their spiritual growth, and will be so long as they continue smoking.

Smoking falls under the category of Kama, one of the five deadly passions of the mind. It is one of the perversions of our mind, in what we call destructive mental actions of the normal faculties. This word in English means lust, which is a normal function of the mind allowed to run into an abnormal demand, so it has become destructive and degrading. In its broader terms Kama includes all abnormal desires, drugs, alcohol, exotic foods and tobacco.

Not only is smoking injurious to the health, it certainly keeps the chela from spiritually unfolding. It is one of the most barbaric habits that the human race has adopted. It came from the primitive Indians and was taken over by the so-called civilized nations of Europe. It coarsens the vibrations of the chela and pulls him down to the level of an animal. It clouds his perceptions and dulls his wits.

The chief function of Kama is to keep its victim on the primitive level of the lower planes like that of the animal or

the low-minded persons. It will force the chela to fix his attention on whatever is common to both man and brute, and whatever his mind dwells upon becomes a part of him. Thus his vibrations become lowered.

The Law of Thought is that we grow like that upon which we contemplate. The more the use of the imagination is given to anything that we dwell upon, the more that we become like the very thing our mind is put to. Therefore, the VARDAN Master utilizes this law in the spiritual exercises of VARDAN. Smoking retards this growth, for it builds within us an attraction toward craving for an indulgence of the senses and we are likely to forget the yearning for God.

What we desire is often what we get. We become saturated with this longing and seek it for whatever it might be. Once we start a craving for tobacco the very yearning should warn us that the negative power is building a habit which becomes fixed in our innermost being. The purpose of the negative power is to blind the senses and bind Soul to the physical plane with the lower vibrations that come with the use of tobacco. When we fall into the Kal's (negative) trap of self-indulgence we are starting to descend to the animal level of life.

God has given us the opportunity to turn to Him for the purpose of true spirituality via the path of VARDAN, and it is within our prerogative to take advantage of it. But if we do not, and turn to such vices as the use of tobacco, we reduce ourselves to the instrument of self-indulgence, waste our energies and cloud our minds ending eventually in the state of blank stupidity like some animals. It is spiritual poisoning.

Smoking is like trying to climb a steep path up the side of a hill with a useless burden. It wears out the climber who doesn't know better than to cast off the load he is trying to

haul up the trail. It is actually an added load of karma that the user of tobacco has taken up that makes for a needless millstone hung around his neck. It will be worn for many lives which the participant must keep reincarnating unless it has been dissolved as a habit. The chela who enters in on the path of VARDAN and drops his smoking habit will find much of his karma working out. It must take discipline to do this as well as the practice of the spiritual exercises of VARDAN.

Regardless of whether anyone is a chela or not of VARDAN, they should never smoke in the presence of a VARDAN Master, be it at the time he might be lecturing to an audience, or in his presence during private interview and social activities. Smoking in this manner disturbs the spiritual aura around the smoker, and usually that which he is seeking is annulled by his own vicious habit. So many times he makes a request of the Master by letter or in his presence while at the same time smoking. The Master will accept the request knowing little can be done for a requester because of the karmic load that stands between them. He knows the person must go through his karma and will not interfere; therefore the request will not be fulfilled.

Since the person who requested help does not have it come within any reasonable time, he goes off to someone else to make the same petition. Again he meets with failure, not understanding that he alone is responsible for the change to be made, or his request to be fulfilled. The VARDAN is a hard taskmaster and demanding of us to respect and be responsible for our own actions. If we are responsive to Its urgings many times It will take away any undesirable habit which might be sticking with us.

Smoking is only one of the many vicious habits that is carried by the chela when he first enters the path of VARDAN. His cravings are generally signs of the

destructive action of Kama. They are many but smoking is one of the most degrading of them all, which includes gluttony, laziness, and the abnormal amount of useless talking.

Chelas who are willing to surrender to the HURAY and allow the inner and outer Master to work with them find the changes bring happiness, health and understanding.

I am always with you.

Affectionately,

Paul Twitchell

No. 31 – October 1968

"Problems Chelas Encounter When Having IMPATIENCE In Their Spiritual Unfoldment"

Dear Friends:

This month we must take up and discuss a very interesting phase of the spiritual works of VARDAN which seems to bother most of us. That is impatience with our own spiritual unfoldment in life.

Impatience in studying the works in the spiritual field has been the greatest handicap of those who want to find success in it. I constantly discourage people from studying VARDAN because of this particular condition of the mind. It is a quality of the mental self, and is *anti*, or what we call 'hostile' to the deep state of patience. It is a lack of endurance, a restlessness, desire and longing to get the ultimate of God now.

It shows up in the individual presenting question upon question to anyone with any degree of authority or enlightenment in the spiritual works. It becomes apparent when someone writes and wants all the discourses at once, or wants two at a time. This is one of the common signs of impatience, which falls under the destructive mental actions called the passions. We have listed them in the study of the spiritual psychology of man in the discourses *The Secret Way*. This particular mode of the five destructive mental actions is called Krodha, or Anger.

Therefore we find that impatience is anger which is a very useful servant of Kal, the negative power. So long as anger dominates the mind, it is impossible for anyone to make progress on the spiritual path. It ends in darkness and death and reincarnation under the wheel of the eighty-four. As a phase of Krodha, impatience appears in many forms.

One of its different faces is that it shows up when a student wants all the discourses in a series at one time. He is impatient because he feels something is holding him back and he must break through this barrier. He is not contented to go along receiving one a month, studying it and digesting it before the next one arrives.

It is very important that he follow out this system of study. I have established these discourses on a monthly basis for a reason — to keep the chela from overextending himself in the spiritual works. Too many want to get there too fast, and while I do not have any objections to how fast anyone can learn and progress spiritually, he must do it slowly. Even more slowly than would be done in the education field in our society. To get too much of a study load or reading during his time in the field of learning the spiritual works may be more harmful than good for the chela.

For some reason those who are interested in the spiritual works have been the target of the ones who have established themselves as teachers and masters. These false prophets have given the wrong information about the abilities of the seekers to learn the spiritual works. It isn't at all like the learning ability of the senses. We can take only so much into the area of spiritual learning without overstraining ourselves or having spiritual indigestion.

It is not to be considered that a person can take either two or three series of discourses at the same time, or read large number of books on VARDAN and similar subjects without suffering from intake of so much spiritual substance. I often have someone who desires to have all the discourses in one series, all at once, or take two series at a time. I know then that he is going to drop out before finishing any of them. He is restless, impatient to find God, and will not give full consideration to what he has on hand. He is not being

honest with himself.

For example, when one reads a book on the spiritual works he must realize that it gets him open to receive the inflowing Cosmic Force. Any book, discourse and even listening and sitting in the presence of a Master will bring about some degree of enlightenment. If he is not ready for the inflow of this Cosmic Force, it is liable to do him harm instead of being beneficial. This is true when one starts crowding by being impatient with the VARDAN Master or loading up on reading and discourses.

We have some persons who believe they are going to get to God much faster by taking several different type courses, from several different spiritual organizations. It's like trying to travel a half-dozen paths at the same time. Usually one who is doing this type of studying will end up in confusion and unhappy, and extremely critical of any spiritual works. If he is at all inclined to be approaching his problems with anxiety or leaning toward neurosis this load of work will tip over the borderline into that state in which he might become a patient in a hospital. When this happens it's generally the subject, the spiritual path, he was trying to follow that gets the blame. Which of course is not true.

No VARDAN Master is going to let his own chela overload himself like this, but will see that he takes his studies slowly and digests them as he goes along, the basic thing which a chela must do is to build up a spiritual stamina, which is certainly much different from that which we know in this physical world of senses and intellect. He must be prepared to have a good intake of the Cosmic Force, and an equal outlet. This is most important for he cannot store within himself the divine knowledge and the usual knowledge, nor can he store up the Cosmic Power within himself. He must be the channel for the VARDAN, that God power which contains the wisdom and force, or

suffer from either a lack of it or an over-abundance.

He will coax the chela into slowing down on his studies of the VARDAN works. He will see that the chela is gradually pulled upward, meeting all problems which come about with the changes within himself, with a sane and reasonable spiritual disposition. He will give the chela enlightenment with every step of the way, and not allow impatience or discouragement to arise within himself. Thereby he will keep the chela on the middle path, not allowing him to stray from it by too much study or by exposing himself to the VARDAN with more than what he has gained through advancing spiritually. He will keep the chela from having setbacks. This is extremely important to the spiritual unfoldment of any seeker who has tried to make any progress at all on any path.

I am always with you.

Affectionately,

Paul Twitchell

No. 32 – November 1968

"Egotism and Its Effects Upon the Spiritual Life of the Chela"

Dear Friends:

The subject we take up this month for discussion is one of the most important of all — that of egocentricity. This is the factor in one's self in which everything in the world revolves around the individual's self. It is self-centeredness, that which we often call egotism.

It is a mental trait found so often in those who, without anything in life, desire to be pretentious about their own worth to the world. It can be said this is somewhat the mental habit of the age. It is somewhat true of the various sciences developed in our times, like theology, which become dogmatic in nature. When one acts as the final authority upon a subject, he is apt to be heading toward egocentricity.

When the chela begins his journey to God under the Living VARDAN Master it's like accepting trust in the pilot of an airplane. After the journey is started he must trust the Master, for there is no other choice in the matter. He may cry about surrendering his will but this is a cry of the ego, a vain alarm for it has no value in life. The chela never surrenders anything to the Master that he should keep. It is merely a case of trusting his higher interests in the hands of the spiritual expert. He accepts the guidance of the Master over a path that is unknown to himself. The Master never gives a command but simply advises.

Egotism is a false concept of the intellect in each person. The Buddhi is that power used by Soul as its chief instrument of thought. When empowered by Spirit it produces thought, discriminates and decides. Then it passes

its judgement to the Ahankara, which executes the decision. If the mind is tainted with egocentricity it brings about decisions which involve self with everything related to that of the individual. Thus we arrive at egotism.

The Ahankara is one of the four divisions of the mind, the faculty of separating self and self-interest from all else. It is the "I-ness," but when exaggerated it becomes Vanity, or egotism. The normal ego is good but when it begins to take on proportions of enlargement it becomes a disease, and begins the destruction of the individual. It is often created within the individual by those who are in spiritual poverty. When it starts taking hold of its victim there is little peace of mind and it will use its own as a separate entity to gain the upper hand in everything. It usually develops in those who have little in material or spiritual values in order to make them look good in their own self-image. This is how many psychic readers prey upon people who are seeking to justify their own existence in certain lowly states.

Self-righteousness is one of the most prevalent and most outstanding characteristics of the ego. The letters that often pour into our office show that many are in the clutches of this hateful disease of the mind. Many make claims to ruling the world, when nothing is to show for their statements. Others make exaggerated statements about their powers, blocking truth from reaching them. Vanity is the support of the superstitious; it breaks up marriages and establishes dogmatic relations. It assumes wisdom and makes life miserable for its victim. Often these people fall into mental patterns as neurotics, paranoids and other chronic mental disorders which affect our societies today.

On the surface vanity represents an infallibility, but underneath this mask we find anger, self-assertion, bigotry, domineering, scolding and fault-finding. Its primary

assumption is its own infallibility. The victim imagines he is boosting his own virtues by pointing out the faults of others, while at the same time he is only advertising his own shortcomings. The antidote for this is humility. Unless the person so afflicted by egotism does not allow the Master to take over and conduct his life safely, he will suffer in the trap of Kal for many lives. The egotism of man should not lead him, but by obeying the laws here we can avoid descending to the lower levels.

This is the great gap in man's thinking. So many persons believe that by studying metaphysics, occultism and other works in this field they can get above the laws of this world. This is not true for we must realize that while living in the human state of consciousness all are subject to the laws of the physical universe. We are not able to transcend time and space in the flesh, but can in Soul body. So the physical side of ourselves must be obedient to these laws of mind and body, while Soul is obedient to the laws of Spirit. This is what defeats so many and they cannot understand why they suffer.

Frequently I receive mail from persons who have run into the problems of trying to mix the laws of material and spirit. They are in a terrible quandary about their own lives and are desperately seeking a way out of the morass. They have read many books, taken many metaphysical courses, studied under dozens of teachers. Still the problem persists. Why doesn't God step into their lives and adjust their affairs to what they expect of Him? First, they are expecting themselves to be placed above the laws of the physical world by book, or mental knowledge, and secondly they expect to tell God how He should take care of their affairs. What is wrong here is that none shall violate nature's laws and escape her penalties. It's like disobeying traffic laws without knowing what the laws are. Ignorance of the law is

no excuse. We pay the penalty anyway.

The next blunder is that we often feel that we are above the law of this world. Our egotism leads us into such ignorant beliefs. It is only that the misguidance of the ego thrusts the chela into the darkness and leaves him without any light. If the chela is an Initiate his secret word can be used to illuminate the ego with the light of reality. It is the state of rebellion against the Living VARDAN Master, without the chela being aware of his wrongdoings. Many chelas are slow learners and somewhat rebellious and have as much to unlearn as well as learn.

We must come to value the voice of the Inner Master even though at times it is a struggle to be obedient to It, but sooner or later the chela will come to learn that It is all wise and knows what is best for all concerned. This voice of the Inner Master is always there ready to speak when the chela is ready to listen. It directs a person to his greater universal good and it is then that he begins to understand the meaning of "I Am Always With You."

I am always with you.

Affectionately,

Paul Twitchell

No. 33 – December 1968

"Sin *vs.* Wrong Action (Unspiritual Acts)"

Dear Friends:

For the last letter of this year we want to bring up a very strong point which every chela must understand, that is VARDAN is not concerned with sin, for sin is an aspect of the personality, and not the individual.

It is not the purpose of VARDANKAR to condemn sin, but rather the wrong action (an unspiritual act) which in any any life adds to karma and makes it more difficult for Soul to take the vital step toward God Awareness through Tuza Travel. Any unspiritual act is that which increases his karmic load purposely, the greatest of these being vanity, and those which follow in the lesser order: lust, anger, greed, and attachment.

I have gone over these particular five perversions of human nature, time and again, but feel that they should be looked at constantly by all chelas on the path of God via the VARDAN. We must be continuously on guard against these perversions for they will slip in regularly and steal away any attention that we have put on the Godhead, hoping to keep us enmeshed in the negative trap. These are the gifts of the Kal power and must not be accepted by any VARDAN chela.

Instead we must be ready to accept the gifts of the Lord: forgiveness, tolerance, contentment, discrimination, unattachment, and humility. It is these spiritual talents in each individual that VARDAN is trying to uncover and bring to life once more. Whenever the chela experiences any difficulty with himself such as falling into the negative trap, or even with Tuza Travel, he should call upon the Master to assist him, or conduct him as the Tuza Traveler to

the spiritual worlds. For the Living Master is bound by his mission to answer each and every call of this nature. Thus, though the chela may have slipped off the path, he can by calling on the Inner Master be able to place himself again upon the path to God-Awareness once more.

This means that the chela must depend entirely on himself to make the contact with the Inner Master. He is always available to the chela whenever needed and so often the chela cannot see him, but he can feel the divine presence, or often see blue clouds, lights or streaks similar to lightning across his inner vision. Many times he can witness this in the physical world, like a blue light streaking the landscape at night, or suddenly appearing nearby in a field or yard within a close distance. It is the Master making his presence known to whoever is awaiting him or his spiritual assistance.

Usually when the gifts of God descend upon a person they come in a warm, contented feeling and lodge within him like a seed. The growth of these talents slowly blossom into full bloom, until one day the recipient of the gifts finds himself happily filled and using these talents to their fullest expression. All within his universe are benefitted by them. He gives without thought, without thinking and can make others happy by the outward thrust of light from all these wondrous gifts.

It is important to point out here that experience and interpretation are most of the elements involved in the gifts of God. So we find that it's not the personal interpretation that is put on the experiences arising out of these gifts but that of a universal nature. We must remember too that visions and voices are not any part of the higher gifts of God, but those of a psychic development in the individual. Here the concern is that of the VARDAN consciousness, the state of God-Realization. This is the grace which those

who have become so spiritually developed enter into, are drawn upward into this magnificent state.

The grave error made by theologians is that the grace, or gifts, of God descend upon Soul. This is never true for Soul is always lifted upward into the heavenly worlds. "He who comes to me will be raised to the highest pinnacle of God," said Rebazar Tarzs to me on a pleasant summer day while sitting near his little mud hut on the side of a high gorge overlooking the vast countryside with its backdrop of mighty mountains. "Soul may have the gifts of God, but It must rise upward, scale the heights of the mountain peaks to receive them. For never does God descend to cast His robe around the fortunate who have earned it."

Considering this we must revamp our fixed opinions on the modus operandi of the spiritual unfoldment of Soul. We may dwell in the arena of psychic phenomenon with the sensory-intellectual consciousness state which includes the gifts of visions, voices, telepathy, precognition, and clairvoyance. But sooner or later these gifts of the psychic worlds may be separated and dropped and Soul left void so that the gifts of the spiritual worlds may find a channel into which they may enter. We then realize that it is a different type of consciousness with which we come into contact. Few can understand this for it is few who have found the core of VARDAN, and even so are not able to reveal themselves in words as to their experiences in what might be said to be an ultimate nonsensuous unity in all things.

In other words they have discovered that it is not God of ITSELF, that exists in all things but the essence that flows out of the Godhead which we know as the VARDAN. Call It by whatever name one wishes, It remains the same — that unifying force which brings together the materials of the worlds and holds all life in its proper place. The basic element of this life force is its adhesive nature that builds

like chains in the atom system of life. It feeds and sustains all life while at the same time holds together the elements that make up the nature of life in each world of God. God is the fountainhead from which all the VARDAN springs, therefore IT furnishes the life and energies for ITS own creatures' existences, for every state of consciousness possible.

We must by all means accept the fact that God brings Soul back to Its own high state, after eons of time in the lower worlds, opens to Soul the previous divine gifts. These gifts are Soul's heritage to the kingdom of Heaven, and unless accepted when presented will have to stand aside until the way is opened again. But no one should ever be discouraged for the opportunity is always there and only needs to be recognized.

Thereafter we live in joyous eternity.

I am always with you.

Affectionately,

Paul Twitchell

No. 34 – January 1969

“VARDAN Teachings on the Chela’s Relationship With the Living VARDAN Master”

Dear Friends:

The beginning of the new year brings changes in the consciousness of all chelas in spiritual unfoldment to the higher levels of God. This gives rise to the idea that every chela is concerned then with his place in relationship with the VARDAN Master.

It is here that one becomes involved in semantics especially in addressing the Living VARDAN Master to be in spiritual, mental and physical harmony with him. Instead of making any petition to him in his inner or outer form by his family name the chela may establish greater rapport in using the age-old title all VARDAN Masters have had, that is the MARGATMA.

This is the title that all VARDAN Masters have worn since the early establishment of the Ancient Order of the Boucharan Masters. The word simply means the Divine Teacher, the Sat-Guru, the Shining One and the Avatar of the Age for his own chelas. He has been with each chela in all lives in their past reincarnations during their sojourn in this physical universe and now expects to help each work out his karma so that he will never have to return to this world again. He will be with them in all lives in the future whether it is on this planet or in the spiritual worlds.

Those who have taken up the path of VARDAN must never waiver, despite what is seen or heard. Many will encounter false prophets who will speak and act against the MARGATMA and VARDAN. But the MARGATMA and all those who follow him are protected by the divine VARDAN Itself. A protection which cannot be seen by

many but is felt around all within the path of VARDAN like some gigantic cloak. You must accept the fact of protection and security of the VARDAN for it is a living truth, experienced by all who are the chelas of the MARGATMA. In other words, it is the MARGATMA whose living presence is furnishing all the security and protection for his own chelas wherever they may be, whether in this physical universe, on some other planet or in the spiritual worlds. He takes care of all.

The chela should heed the words of the MARGATMA regardless of what is said, if it is a suggestion, for he never gives commands or orders in the sense that a leader does so many times, but makes indirect statements as to what to do. Sometimes it is a warning which the chela should listen to no matter how gentle it might be, nor how minute it is. Often it could endanger his spiritual growth should he not listen and obey, or it could put his own life into an area of menace with some physical problem.

So we find here that some choose to take the VARDAN lightly or even leave the path, especially if they are injured in feelings by what the MARGATMA has said or done to them. No chela should consider his vanity or ego a part of the relationship with the MARGATMA. If this is done and becomes an issue which stands in the way of the chela's spiritual growth then it should either be cut away, or pulled out by the MARGATMA in some manner which brings it to the attention of his chela regardless of how abrupt or painful it might be. But regardless of how one feels toward the MARGATMA, whether it be in complete faith and devotion or in a skeptical mood, if he does not have trust in the relationship then few things will be done for his spiritual unfoldment.

When any chela begins to take seriously his approach to God via VARDAN much of his karma starts burning off

swiftly. He will undergo difficulties which he never before experienced. Besides this, if he has developed any perceptiveness, it's found that the MARGATMA has put him to tests to equip and condition him for the life in the spiritual worlds. So the more cheerful the acceptance of these trials and tribulations may be for him the less the hardships will be imposed upon him. Those who accept life with complaint, anger, unhappiness, vanity and fault-finding will fall by the wayside.

Vanity is likely to be the greatest of these errors. The chela cannot accept the MARGATMA's direction in his life no matter what it might be. He will accept the chela's attitude toward him with many other expressions, often indifference, often with a great love, and many times with genuine respect. Whatever his acceptance might be, the chela should keep his trust. He should keep his faith and trust in the MARGATMA regardless of what the relationship might be, for the Master is the intermediary between him and God until the chela is able to make the contact with the Divine, Itself.

The basis of the VARDAN teachings is trust in the MARGATMA. For if the chela does not have trust in him and proceeds to study other courses, under different groups and religions then he is wasting time on the spiritual unfoldment of himself. The MARGATMA will do little for anyone who is trying to get instant God-Realization by trying everybody who is a leader in some branch of the spiritual field. This is especially true for those who are trying to mix spiritualism with the higher works. It won't work for spiritualism is concerned with the entities on the lower astral level and will keep the spiritual seeker in this realm if he continues to have any sort of relationship with them.

The MARGATMA is only trying to get his chela up on

the higher levels of the spiritual worlds. He is gradually lifting the chela upward, unfolding him a little at a time in the subjective manner so that nothing will disturb him too greatly in the objective world. The chela is changing constantly but many times so little that it appears to be too slow or not at all. If he allows impatience to defeat him then all his efforts toward spiritual growth have gone down the drain. It is only with the help of the MARGATMA that he can progress at all while in the human consciousness. Not until he becomes a spiritual channel for God is he on his own.

These are the teachings of VARDAN, the true path of God.

I am always with you.

Affectionately,

Paul Twitchell

No. 35 – February 1969

“Important Rules for the Chela on the Proper Use of the VARDAN Discourses”

Dear Friends:

This month we are going to talk about the esoteric reasons why the chela cannot exchange discourses with those who are now studying VARDAN, or let those who are not chelas read them. Neither can a student talk about or reveal the contents of the discourses to anyone who is outside VARDAN. At no time may a chela study more than one discourse nor receive more than one a month, nor discuss the proper terminology with Others.

First, chelas are not allowed to exchange discourses with anyone, especially those who are not studying VARDAN, except members of his family living under the same roof. Once he does this his own spiritual progress becomes nullified and the MARGATMA is unable to do anything for him. He cannot spiritually develop until the situation rectifies itself. If the MARGATMA gives him special permission, then it is possible; but not unless this is done in writing and an answer received.

The same applies for any chela who allows anyone outside his family to read the discourses without special permission from the MARGATMA. These discourses are the secret teachings between the Master and chela. To allow anyone to read them without first writing the MARGATMA is giving away unearned materials, and brings harm to both the chela and whoever reads them without becoming a student himself. When the chela begins his discourses he should know there is a line established between himself and the Master. This is an invisible esoteric line which is used by the MARGATMA to communicate with the chela,

inwardly. When a chela allows anyone else to read these discourses, or exchanges them with anyone outside VARDAN, he is apt to break this communication line between himself and the Master. It is used for many purposes: for the MARGATMA to guide the chela through hardships and dangers, to give him the secret teachings and to answer requests. None but an established chela can have this spiritual communication line with the Master.

The chela must not, under any circumstances, allow himself to discuss or reveal what he is studying in the discourses with others who have not accepted the Living VARDAN Master as their spiritual guide. Since the materials are secret materials, they should never be given away, and this includes the techniques of how to do Tuza Travel. Once this has started, the chela and his friends who are not members of VARDAN, will be together outside VARDAN. The chela may lose everything by doing this and be eventually dismissed from VARDAN.

The chela is not allowed to study more than one series of discourses at the same time. If he should send in his payment for another series, at the same time he is studying one series, it will be returned. He does not want to overload himself with trying to digest too much of the spiritual works at one time. This happens when a chela believes that he is ready for the whole works of VARDAN It simply isn't true. He cannot take too much of the spiritual works at the same time because it's like eating too much rich food. It will halt his spiritual unfoldment and he will begin to wonder what has happened to him. He should take his study slowly, one a month, and not try to get in too much of a hurry, forcing his unfoldment.

I find that too many chelas are in too much of a hurry to get into the God-Realized states. If it has taken many centuries of incarnated lives to meet the Living VARDAN

Master, then it is a practical course to listen to him, to turn their inner lives over to him, and do as he says about what has been given here. But few want to do this; they are interested in studying another course at the same time, or reading as many books as possible about many other ideas and systems until they are thoroughly confused. Then they call upon the MARGATMA to get them out of their dilemma, and when he stands aside to let them work through it, they become miserable and unhappy.

One must either believe in the Living VARDAN Master or not. If the chela doesn't, within a reasonable time, then he should drop out of VARDAN. This is a serious path and must be considered the only way to God. If the hardships come, hang on with everything for the MARGATMA is standing by giving help, and if the chela must go through a karmic problem, he will be given help but the task is his alone. He bears the responsibility. The basis for all this is faith in the Living VARDAN Master and his ability to be with the chela at all times, to heal, give help and guide through the obstacles of life.

Another thing which must be taken up at this time is the situation arising when a chela asks that his mail be sent to another address, because his family is definitely against this type of spiritual work. The policy is to stop this if anyone is doing this sort of thing, because we in VARDAN do not lend ourselves to deceive one while trying to help another. If a housewife asks that her mail be sent to a friend's home, because her husband does not want her to have it, this is not being honest with her mate. If both do not agree upon allowing the material in their home, we would rather not have the chela receive it. We want to be above board with all, and not have any disagreements between members of a family over the VARDAN materials.

The chela must study two years before he is eligible for

initiation; this means that he must have the Tuza Travel and Secret Way Discourses before applying. If he takes the Precepts and then Tuza Travel, this will suffice for initiation, but two years is the minimum. It does not matter how much he has studied with other esoteric groups and religions. They have nothing to do with the spiritual works of VARDAN, and although they do give the chela a background, quite often he soon finds that he is not able to keep up with whatever is given in VARDAN. He might think that he does, but the MARGATMA knows that he is over his head in the works and that he won't admit it.

This is one cause for failure with the techniques. I get letters from chelas who believe they should start with the Tuza Travel discourse, who suddenly find themselves unsuccessful with the philosophy and techniques. First, they are thinking in terms of astral travel and secondly, they soon learn that they are beyond their own spiritual depths. They should have started on Precepts of VARDANKAR. Now that we have the VARDAN Satsang Discourses (First Series) for classwork, many could start with these and be far better off than with any of the individual courses.

I am always with you.

Affectionately,

Paul Twitchell

No. 36 – March 1969

"The Importance and Use of Proper VARDANKAR Terminology"

Dear Friends:

This month I am taking up the terminology of VARDANKAR for you, since it is getting rather fouled up and many mistakes are creeping into the letters of chelas from all over the world. There is a vast difference between the ordinary language of man and the words and meanings of those traveling the high mad to God.

First, I must say that a glossary is being put together for the chelas in VARDANKAR, and will be published about the middle of the year. This will give greater understanding of the words and phrases used in the works of VARDAN. Secondly, I want to get down to the brass tacks of the way we think in words and the way they should be used. This is a form of discipline which you must accept. Watch your language in speaking or writing to anyone.

"The discourses" is one of the terms we use in VARDAN. Some chelas believe they are taking correspondence courses, and lessons. This is not true in VARDAN. There is a difference between these words. "Discourses" raises the works to a higher level, while "lessons" puts them on a very common level of ordinary language. Therefore we use the word "discourses" for the full course such as "The Precepts of VARDANKAR," while describing a singular piece with the course as a "discourse." This raises the mind into thinking above the ordinary concept of human consciousness.

Next we take up the word "projection." This word is used so much in reference to the movement of the astral, causal or mental bodies from one locale to another. Although we

used the word “Soul Projection” in the beginning of our works, it is no longer in use for the VARDAN chelas. We now think in terms of “movement of consciousness” from one state to another. The word for the VARDAN chelas is “travel.” We must think in terms of Tuza Travel, not of projection. The latter has reference to the lower planes, those psychic worlds where we do not wish to linger, but to go on into the higher realms of God. Tuza Travels in the lower worlds; in the upper planes it is beingness. We cannot go any further than this. Tuza Travel is the esoteric term for all chelas.

Another word is “bilocation.” We used this particular piece of terminology for a long time, but it is now dropped for newer words. This idea of being in two places at one time is rather out of fashion, for we are working in the worlds of heaven where there is no time and space. The bilocation theory works with time and space. Therefore, we come back to the idea of Soul Movement, which is altogether a different concept than the bilocation thought. Soul Movement is actually traveling from one point to another in the lower worlds in the Atma Sarup (Soul body), while bilocation can refer and often does to astral projection and mind travel. There is a subtle difference here that lifts the chela’s mind from the body consciousness to the spiritual state, with his very words.

The word “meditation” is one that is seldom used in the language of VARDAN. Instead we use the terms of “Spiritual Exercises of VARDAN.” Sometimes the word “contemplation” is substituted. Meditation is too broad and has too many meanings and does not fit the type of spiritual work that the VARDAN chela is engaged in, while traveling the high path to God. We do not work in the concentration area, in a manner of speaking, because we are above this. Concentration is only a mental aspect of

meditation. When we do our spiritual exercises Soul is able to rise above the mind level into the worlds of God where we gain perfect love, discrimination and freedom. We are mainly engaged in listening to the music of the VARDAN, which is done through the spiritual exercise known as *Bhajan*. The spiritual exercises consist of three parts: the *Zikar*, repetition of the holy words; *Dhyana*, seeing the MARGATMA with loving gaze either in the physical form or radiant body (inwardly); and the *Bhajan*, listening to the heavenly music of VARDAN. None of these are concerned with aspects of meditation.

"Prayer" is another word that we hardly give thought to, for it is such a used term that none can have upliftment from it, as happened years ago. It is seldom that we use the words "pray" or "prayer," as it is a petition for the MARGATMA to intercede for the prayee to receive some benefit from God. The VARDAN chela never desires anything; therefore he never makes a request of the MARGATMA to gain some material or spiritual benefit from God. He uses what we know as the *Vadat*, a word which replaces prayer in our vocabulary. It means that we know and understand that God gives everything according to what we have earned, and it is needless to ask for it. A VARDAN chela can no more think of asking God for a few more material things than he can of buying an elephant for his child instead of a dog. The *Vadat* is a much broader term than prayer; it is a knowledge of what belongs to the individual, and what does not, by divine right. We know what is ours instead of having to pray for it; we know that achievement has been already designed and is ours, not for the asking but for the recognition that it's already here and working for our benefit. This is a wide, deep and subtle aspect concerning God's action regarding those who travel the path of VARDANKAR.

One word we try to avoid is the word “death.” Of course when one uses this term he means the termination of the functions of the physical body. When the individual gives up the body to enter into the other worlds, he has gone through the “translation.” He is “translated” from this world to the next, and has not died nor has death visited him. This is true of all VARDAN chelas, for none ever die; they only translate their consciousness from the physical to the spiritual. It is something they learn while living on this Earth plane and when the time comes for the translation, it is done quite easily with the help of the MARGATMA, at the proper time. All that is behind is a temple of clay which will dissolve and someday be nothing. But he lives on in the higher body and a greater state of joy.

Other words and terms will be given in the Illuminated Way Letters.

I am always with you.

Affectionately,

Paul Twitchell

No. 37 – April 1969

"The Importance of the Chela Having a Proper View of the Living VARDAN MASTER"

Dear Friends:

A few days ago a letter came across my desk in which were the lines "I have been with you since the early days of VARDAN, and noticed the growth of you in spirit." Similar letters arrive at times giving the same sort of statement. This feeling in any chela under the Living VARDAN Master needs to be adjusted so that a greater understanding can come to those who have been seeing through the physical senses.

What these good chelas seem to have missed is the one singular principle in the world of VARDAN, and that is the MARGATMA, the Living VARDAN Master, doesn't grow in spirit as it might appear to them. It is the chelas who grow in understanding and unfoldment. This is the difference, for the Master has been the same since the beginning of time and reappears constantly in the human form to gather up those Souls ready for VARDAN.

I am only saying here that the knowledge which has been given out to the VARDAN chelas has been in accord with the spiritual unfoldment each undergoes at any particular stage in their existence, at any time in their long journey through the lower worlds. I hope that you can understand this for it's always the VARDAN Master's duty to work with the expansion of the consciousness of the chela. The chela comes to him knowing little of what is within himself and sees the Master with a limited view. Little does he understand the Master is the vehicle of God and has at his fingertips every piece of divine knowledge and the insight into their lives, what they are thinking and where they are

on the spiritual ladder, their problems and their possible growth in this life. In other words, he knows everything about them. But he never shows this at any time because it could defeat the relationship between the Master and chela by the latter's worship of the personality and not God.

He knows who will finish this life still striving to unfold spiritually and those who will not. He is aware of those who will betray him, and those who will try to make themselves larger than the Master himself because their ego will make them vain. All these things and more, too, does the VARDAN Master know about the chela under him whether they have ever met in person or not. He also knows what the future for the human race is through the VARDAN-Vidya but few times, if any, will he ever say anything to any chela or make a dire forecast about that which is coming for any person, or the world as a whole. For the sake of some who have asked me to foretell the future I have entered into prophecy for public consumption but not as a general thing. Too many do not understand what I have said, and many only want to read what they want to read into such prophecies.

The VARDAN Master is capable of creating the tests which the chelas must pass through in order to rise above their present spiritual state. He brings about a confrontation of the chela with his karmic problem. If the chela fails to see, understand and try to get through this difficulty he must again face it in the future. The Master will keep bringing him and his karmic burden together again and again, so that it can be confronted and resolved by the chela himself. The cardinal weakness in the chela must be overcome before he can rise above his present spiritual level. The problem can be anger, unhappiness, abnormal desires, alcohol, tobacco, and even foods, criticism, thinking ill of others, falsehood, greed, attachment to material things, vanity, self-assertion, scolding, fault

finding, to name a few.

The Master may seem cruel at times, completely unorthodox in his manner and behavior. He can appear to contradict himself; and do things that are not the image of a high spiritual being. But the chela must remember that he is working with individuals putting his chelas into the very position in which they are confronted with their very own problems. Nothing escapes his attention and he is always watching over his own flock and every individual within it. Whatever he says must be looked at with deep consideration, for his very words have a deeper meaning than anyone can understand in their human consciousness.

He sees and knows all the actions and thinking of his own chelas but it is seldom, if ever, he speaks about them unless approached. This, too, applies to world problems, for he is interested only in cleaning out group or individual aberrations. He knows the only way for a chela to do this is to get outside himself and look at all life objectively. The only way man can resolve the problems of life and find happiness is through out-of-the-body consciousness, and only VARDAN can do this for him. No other way can do this for the individual.

The Master's constant fight with the Kal power is one basic factor for his presence in this world, besides meeting with those Souls ready to return to the Godhead and becoming coworkers with the HURAY. There are the chelas who do not understand this and allow the Kal to take over, who act as a channel for carping, complaining, arguing with the Master, disobedience with the VARDAN's Will, rebellion and trying to be vain with sarcasm. All of which only leads them downward on the path and holds back their spiritual unfoldment. Some make demands of the VARDAN to do things for them. Others try to manipulate it as they would something that belongs to the thought plane.

Many look upon the courses with the idea that they will develop the ability to get outside themselves and control situations and people. Nothing could be more detrimental to spiritual advancement.

In this age of defeat and neurosis the Master is saying that one should not attempt to work through any other avenue than VARDAN. It is the sure way to freedom of Soul and liberation from the world of materialism. Those who believe that in a few years or sooner they can establish themselves as spiritual teachers without authority, are likely to run into greater problems than before. They only increase their karmic debt and lay themselves open to the angers of the psychic world. A few who have left the Master and tried to put themselves in this category have eventually returned to ask for spiritual help. It is an act which defeats Self.

I am always with you.

Affectionately,

Paul Twitchell

No. 38 – May 1969

"Important Things to Contemplate Before Leaving the Path of VARDANKAR"

Dear Friends:

Occasionally a letter reaches our desk stating that the writer wishes to withdraw from VARDANKAR. A few have been in the spiritual works of VARDAN for some time while others have only spent a few months. In either case there is something which should be explained to all those who have taken this course of action.

Of course we do not like to lose chelas in VARDAN, but there are some who have not understood the path and it is not likely that they have been spiritually unfolded enough to carry out the goal of reaching God in a single lifetime. Some of these chelas will drop out, which is natural, for there is another path awaiting them at a lower level which is easier. But those who have traveled the higher path of VARDAN for a long time can be making an error by wishing to drop out because of their feeling that perhaps their karma is too strong and things have become rough.

Once a person has taken to himself the responsibility of following VARDAN with seriousness he is unknowingly in for a hard journey. I would not be honest if you were not told this. All the demons of Hell seem to want to prevent the chela from achieving his goal. Every obstacle seems to get in the way of the chela as he travels the path of VARDAN upward to God. If anyone believes that the saints had an easy time it is a great mistake. I am saying here that the metaphysicians have misled people in the past telling us that God rewards those who follow His commandments. But this is not true.

The chela must remember that after coming into

VARDAN, if at any time he decides to drop out, he will generally meet with greater hardships because of his reluctance and lack of interest. He does not have the protection of the Master after leaving the path as previously. While on the path he is under the protection of the Master for working out his spiritual karma. If he makes the request or informs the Master that he is withdrawing from the path of VARDANKAR nothing is going to prevent him from doing so. The Master gives the chela freedom of choice no matter what may come about because he is always ready to release or accept the chela who wishes to remain with him or leave him. This is entirely up to the chela and the Master will respect his wishes.

However, it is always better that the chela had not taken the step to enter into VARDANKAR in the first place if there is any doubt in his mind. He will have a certain amount of spiritual injury done to him if after taking the journeys into the higher realms with the Master he then drops back into the lower worlds of the negative once more. He will find that sooner or later, whether it be in this lifetime or in another, that he will have to start all over again and go through the same process with the Living VARDAN Master for spiritual unfoldment again. Nothing could delay his spiritual growth more than taking up the path of VARDAN and then deciding to drop it.

Chelas who drop out do so mainly because of a certain factor in VARDAN. They claim their inability to do justice to the spiritual path, which is not true. Since every chela is under the Living VARDAN Master there is no time when the Master is not with him, and serving him. But the chela often does not see any physical evidence of this because he is wrapped up in his own personal problems and needs outer attention and love from the Master. Since the initiation, the chela is now connected up with the Master

via the inner communication he must therefore remember that so much of his relationship is beneath the physical senses like the iceberg which has most of its bulk under the water and not visible to the eye.

The working off of the karma still goes on regardless of whether the chela has left the path or not. This is a mistake that some chelas make when giving up the path of VARDAN for something else — another path that is. Often he thinks that his karma will slow down to give him a breathing spell, but this is a serious mistake for, if anything, it will continue its unabated pace without the protection of the VARDAN Master for him. Once the karmic conditions are stirred up and the chela is going through the hardships which will start burning out the conditions and circumstances of past lives, he should stay with it. If he fails, then his life will go downward until he is ready to pick up the path of VARDAN again. The Master assists him over the hurdles and obstacles which stand in his way, often lessening the troubles, but never at any time taking away any burden and debt which the chela must pay off. He tries to make the burdens lighter but won't interfere where the chela must pay out his debts.

The Kal force will try to use the chela as much as possible. It is always standing near, ready to seize upon any opening within the chela's consciousness which would give it a chance to use him as a vehicle. There are always the two opposing poles — the God pole which uses the consciousness of the individual as a vehicle for doing the works of the spiritual uplifting of man, and the Kal pole (negative) which uses the consciousness of man as its vehicle for doing the works of the downgrading and destruction of man. They work in opposition to one another. But many persons unknowingly will allow the Kal force to destroy them and those around them. The common practice

of the Kal force is to talk negatively or criticize VARDAN carelessly and without thinking. Those who should know something, criticize or speak negatively about VARDAN or the Master or hold an overt or covert attitude about either, bring swift reprisal to themselves. When anyone sends out vibrations of this sort they cannot harm, for the VARDAN Master is always wrapped in a shield of protective light. The vibrations return to the sender who receives the impact of his own covert actions and he then wonders what has happened to him.

Therefore, one must think very carefully about whether he wants to give up the path of VARDAN at any time. The advantages of being a VARDAN chela are the greatest in the world. A few people have had full realization of this while some have not, and those who have not seem to feel the impact of the Kal force on leaving VARDAN. These mostly are people who are thinking that VARDAN should do something for them, and never once think that unless they serve VARDAN of Itself, there is no way of receiving the spiritual benefits of God. After all, the Deity is not running a spiritual welfare program and if any one of us suffers because of the acts of karma created in our past lives, that must be run off before reaching purification. Then it is entirely up to ourselves to reap the reward and trust the Master while burning off any past debt or mistake.

I am always with you.

Affectionately,

Paul Twitchell

No. 39 – June 1969

"Surrender: The Hardest Part of VARDANKAR"

Dear Friends:

One of the most interesting phenomena of the human mind is to think that anyone can give a gift to the Master and receive something in return. For example, not long ago a person who is not a chela made a small donation for a healing and upon not receiving a reply immediately wrote again demanding her donation returned. This is an attitude that prevails among many who do not understand the workings of VARDAN.

What the good friend was trying to do was purchase a healing from the Master. This is not possible. What the Master does for one person, he will not do for another. It does not matter to him if the gift is huge or very small; the work that he does is according to the state of spiritual unfoldment which the person has reached when the request is made. If the Master does not see that help is given at the time of the request for help, he makes no move. If he sees that only a quick movement of his assistance gives spiritual help, it is forthcoming at once. It depends upon the person and his spiritual development. Nothing else matters, but what many do not understand is that the Master works in many ways.

For example, one chela who was troubled with a health problem prayed steadily for the Master to give him help. He became very unhappy because nothing seemed to come of his prayers. But then he was given a book by friends which was a document of healing through herbs and vitamins. Later he wrote the Master about this, not knowing that it was he who led the friends to place the book in the chela's hands. As Rebazar Tarzs once said, "The Master moves in

mysterious ways." Another time, someone requested a healing and before writing his letter prayed to a Christian saint for something. Upon dropping his letter in the mail the next day to me, he suddenly found himself healed. He made claims that the saint had healed him. His mistake was in not understanding how the VARDAN works.

VARDAN is a subtle and mysterious spiritual power that uses the Master in his human form as the vehicle. How it works is beyond the understanding of the human senses. It is able to move in mysterious ways often baffling the chela in VARDANKAR. It is self-determined and will not be forced or used, as so many people believe It can be. I have seen It perform miracles in every possible category which can be named. But It will not allow anyone to use It under any circumstances. For example, several years ago after a public lecture a young woman asked, "How can I use VARDAN in my life?" I told her as gently as possible that it could not be done. But she could allow VARDAN to use her for Its own purposes, which would be for her complete benefit in this worldly life. She did not understand, for to tell anyone that they cannot use God's power for their personal motives is like depriving them of pleasure and pain.

The essence of what I was telling this young lady was that when the chela gives up everything in his life and allows the VARDAN to guide him all will be given unto him. All will not be roses as promised in the religious, metaphysical and occult groups. As one chela said, "The path of VARDAN is really hard because we do not see what the Master is doing to guide us through the obstacles of life. If one is able to surrender and do what he is directing us to do all will be well."

This is the core of the teachings. Surrender is the hardest part of VARDANKAR. Unless one is able to surrender, he

is never able to achieve God-Realization. The spiritual works of VARDAN are involved in the question, "What are you able to give up for VARDAN?" Of course, when the chela reads this he begins to think in terms of either what is he able to give up, or why should he give up anything. When I spoke to the initiates about smoking, some hostilities arose because this interfered with their freedom. If anyone feels that whatever the Master directs them to do is interfering with their own social life and personal habits, they should not try to follow VARDAN. If one does not have any discipline of himself, how would he expect to follow VARDAN which is the most disciplined path in the world?

The first thing that one must give up is opinions and ideas on any matters. Regardless of what it might be, he should drop these and become open-minded about VARDAN and life. As long as he clings to opinions and fixed ideas, problems will arise. Secondly, is the clinging to materialistic things — homes, money and family. As long as one does this he does not move past the last stage of spiritual unfoldment. It stands between himself and Heaven. Third, is putting greater faith in money, stocks and bonds than the Master and the works of VARDAN. This is the greatest hope that Kal has for the chelas.

Whenever one puts himself in the hands of the Master for inner guidance he should put no restrictions on giving up everything. As long as he clings to opinions, ideas, materialistic things and finances, he will have hardships. He cannot allow himself to be swayed back and forth between a loyalty for the Master and a dependency upon materialism. This is what goes wrong when a chela refuses to give up the rest of himself. Now he can give up all of these things, but if he should keep part of his mental baggage, like temper, clinging to the Master as a support, or

vanity, his problem grows greater. He should not keep anything in his life which links him up with materialism.

For example, one chela who went the full route into high initiation ran into problems because he could not give up one last thing in his life. That was the problem of his social habits. He wanted to continue smoking and have a drink when the social activity demanded it. Another felt that others should take care of him, thinking this would be proper because he was too spiritual to make his own way in life. Another quit just before surrendering everything to the Master because he felt that it was interfering with his health and income. Another left VARDAN because it came to the separation of his traditional religious beliefs and what VARDAN was giving him. These are but a few examples of how many chelas do not want to give anything in the finality of accepting VARDAN as their sole guide in the world.

No one can expect God-Realization until he learns that everything within himself must be given up. St. Francis knew this when he kissed the leper; it was a trust in God that his life was in the Supreme Deity's power. When each of us is able to greet the leper with a warm embrace, give away our possessions to the man in the street, and to wear rags instead, we are then totally surrendered to God.

I am always with you.

Affectionately,

Paul Twitchell

No. 40 – July 1969

"The Conflict of the Human Element with that of the Spiritual in Every VARDAN Chela" *and* "Another Way to Work Off Karma"

Dear Friends:

"Anyone who engages in conflict shall not find the way of peace," so said Lai Tsi, the great VARDAN Master who is the guardian of the Temple of Golden Wisdom in the Etheric World. True is this because we shall never resolve karma until our conflict is resolved.

The human state of consciousness is seldom a condition of peace and happiness. But many believe that serenity can be had in this state. It is filled too deeply with the negative aspects of life. This human consciousness is the channel for the Kal power to use while the spiritual consciousness is the instrument for the VARDAN power. This is why we want to go beyond the human element into the spiritual state. The simplicity of all this is the complexity of it. Yet this is the conflict within man.

The conflict is fundamental. It is that battle between the human element within man and the spiritual which wants to enter and take over so he can become the Instrument of God. Few, if any, attain this state, but it is certainly worth working toward as a goal. We will, all of us, eventually reach this God-Consciousness although it may take many lives to do so. Some will reach it sooner than others, while those who do not get there as quickly may have to undergo a longer period of karma in order to attain this high level of consciousness.

The problem in any success in the higher state of consciousness is that few individuals ever realize what happens to them. They do not know what to look for, or how

to conduct themselves as chelas of the Living VARDAN Master. First, it is pointed out here that no chela can make himself an equal of the Master in any manner. Some chelas feel that they are able to flex their muscles after a year or two of study and go off as teachers on their own. This is the greatest mistake they may make in their entire life as a follower of the path of VARDAN. Another mistake is trying to absorb too much at one time like taking a course in VARDANKAR and one with another group. Failure is the store for either of these examples. No one can leave the VARDAN Master and go scot-free. He must pay the penalty.

Those who leave to teach in their own way must realize that it only increases their karmic burden. Those who leave the works of VARDAN for any reason must go back through the same steps again to work back up to the path of VARDAN. When one falls from the path, he goes downward and must start from the position which he did many lives before to reach that spiritual level enabling him to meet the Living VARDAN Master. This may require many incarnations on the Wheel of Eighty-Four again. It is forcing too much of a karmic load back onto his shoulders causing him hardships and suffering. It is not worth all the vanity and egotism which is momentary in this world, and which savors the human consciousness by the workings of Kal.

Once anyone has taken up the path of VARDAN it is against the spiritual law to try dropping it. Many are ignorant of the fact and therefore they do so thinking it is a failure because of a lack of success with the spiritual exercises of VARDAN. Ignorance of the spiritual law is no different from ignorance of the civil laws of man. Punishment is given regardless. One of the greatest hardships that one can have in the spiritual field is trying to study two different paths at the same time. I have warned chelas about this time

and again but naturally little attention is given my words.

If one will listen to me and if he gives himself over to the Master — that is, if he surrenders himself — the way becomes easier. But as long as he struggles and tries to get spiritual results from hastening the process to force his growth then he suffers. It is no one's fault but his own. Everyone who attempts to travel the path of God seems to think that it is the fault of something else, or another. He is putting his responsibilities elsewhere. He is retarding his own growth.

The chela must learn that the HURAY is the highest of ALL. That the HURAY is God, and God is the HURAY. We can go no higher than this. Therefore, anything that we leave the path of VARDAN for must be lower than what we are doing when following VARDANKAR. Why does a chela want to do this? He becomes discouraged with VARDAN. He cannot do the spiritual exercises with results, nor will he try them because of personal problems in his life. If he allows personal problems to keep him from the practice of the spiritual exercises then it stands to reason that he is going to do nothing with VARDAN.

There is another way to work off the karma which the chela has earned for himself over his past lives. That is simply doing all deeds in the name of the Master. If one practices doing this, he will find that life has given him inwardly and teaches him to listen to the VARDAN Master via the silent communication. But one has to practice faithfully doing each deed during his daily life in the service of the Master. He must dedicate himself to giving selfless service with each duty whether it be in the kitchen or some complicated task at the business office. He must perform his regular chores knowing that each is in the service of the Master. Each duty and task must be done with the knowledge that it is with love for the Master.

This is doing a duty with love. If one sweeps the floor in his home it is done with perfect love, but instead of doing it for the house, family or visitors it is for the Master with love. The worker knows that when it is done with universal love, he is burning off his karma and getting spiritual development. Often it is as good a means as Tuza Travel itself. This does lead to Tuza Travel in the other worlds because it burns off enough karma so the chela is unfolded to that level whereby he is able to leave this physical state of consciousness and enter into the higher states.

Therefore, his whole life is lived with a reverence for the Living VARDAN Master. He is given a feeling that nothing is held back from him and is able to go forward with his spiritual life without being held back by karma as in the past. Through this discipline he gains what had been denied him and life becomes a joy and peaceful.

I am always with you.

Affectionately,

Paul Twitchell

No. 41 – August 1969

“Developing the ‘Inner Way’ of Reading *vs.* ‘Gorging Oneself’ on the Outer Reading of Spiritual Works”

Dear Friends:

The mail was stacked in boxes upon my return from a trip to the South Pacific and Far East in mid-July. Included in this last amount of mail was a letter from a chela who made comments regarding a story which had appeared about me in one of the national magazines. She was puzzled over the statement — as she put it, “reading five thousand words a minute, yet you condemn the reading of volumes, etc.”

The misunderstanding which must be cleared up with a large number of people is that I have never condemned the reading of books and materials on the spiritual works, but have said that chelas should be extremely careful in how much they study and read at one time. I have had chelas who unknowingly subscribed to all the various courses on VARDANKAR at one time. Of course, they were refused and told to take only one. No one should read and study too heavily in any particular field. This is true of anything a person takes up for his life’s work, and believe me, the study of VARDAN is a life’s work for anyone.

I will try to explain once again that the reading and studying of the spiritual works of any kind must be done steadily and not too heavily. This is a fundamental of the spiritual life; it is a spiritual law. Once a chela starts reading heavily in his own way, he is apt to find his problems increasing instead of decreasing. I have gone through this experience! At one time, I tried to gorge myself with the spiritual works of every kind possible and read every book on the subject. Instead of learning and gaining, it was soon found that I was losing.

Chelas do not understand this, but it is simple. Instead of letting the knowledge learned take hold, I tried to crowd in more on top of what was already there. This was like trying to eat a full meal on the hour around the clock. It doesn't work that way. One has to read a book, digest it, and let it settle, then yearn for more before taking up another. This is the process. Patience is the greater virtue here because it means that it generally takes two years for the reward to take place within one.

There are two types of reading. The *outer reading* as explained above and the inner reading. The first is reading books, discourses and materials on the spiritual works. The knowledge comes from the outside, usually created by another person and fed back into the mind of the chela who tries to digest it. It depends upon whether he is a good student, one who can grasp the principles of the teachings laid down in the books and other materials. His rate of learning by this method will depend upon his spiritual unfoldment which creates insight and understanding.

The second type of reading, which is called the *inner way*, is the better and faster method. One learns to read the books of Wisdom via Tuza Travel — for example, the *Shariyat-Ki-HURAY* which is divided into sections and placed, respectively, in the Temples of Golden Wisdom on the inner planes. The chela will, sooner or later, be able to understand the inner reading methods and this will take care of his exterior or outer manner of perusing written materials. But once the reader of the inner method learns how to look and study the ancient books of Wisdom, he soon comes to the understanding of what the VARDAN Master is trying to tell him.

There is always an increase in the speeding up of the physical type of reading. For example, I do not have to read a letter completely or study it to know what the writer is

saying. By picking up a letter and having the very touch of it between the fingers, I will be able to see by the inner mind what is within. This is not clairvoyance, for this kind of phenomenon belongs in the occult arts. It is the spiritual ability to read and know exactly what is in the letter word by word and by this I can act upon the request of the writer.

Since this is possible we then step to the next level of what is known as *spiritual reading*. This is the ability to see what is in the mind of the other person and act upon whatever he plans as long as it concerns the reader. The reader must know that he cannot take any action as long as it does not concern himself. Because of this method of reading, he who is able to do such must always be careful not to interfere with the beingness of those with whom he comes in contact.

The next type of reading is, of course, the ability to see into one's past and know his past lives, and to know the future and see his future lives and actions. Following this is the ability to read manuscripts, books and written materials, no matter where they might be. This means that a chela in New York would be able to read a manuscript in Berlin. I have often done this when needing certain information for research. The speed of the reading is five thousand or more words a minute, but actually, it is so fast that there is no comprehension of its rapidity.

The next step of *inner reading* is that of reading the ancient books of Wisdom — the *Shariyat-Ki-HURAY*, which are in the Temples of Golden Wisdom in the various capitals of the inner planes. Once a chela learns how to do this type of reading, he never again returns to the old slow physical method. The speed reading which you hear of and is taught in the schools or colleges is nothing in comparison with this type of reading. Yet it is not reading in a sense but a knowingness of what is contained within the particular

section of the *Shariyat-Ki-HURAY* which the chela is studying.

The VARDAN Masters who are acting as guardians for the various sections of the *Shariyat-Ki-HURAY* on the inner planes are able to help the chela once he starts developing this ability of inner reading. When he shows any tendency in this direction, these VARDAN Masters will begin to appear to him and assist in getting his inner eye open so that he is able to see and comprehend more about these sacred manuscripts than ever. From then on he develops according to his spiritual unfoldment.

I am always with you.

Affectionately,

Paul Twitchell

No. 42 – September 1969

“The Dangers of Trying to Work with the Psychic Forces While Following the Path of VARDAN”

Dear Friends:

Many people who come to a spiritual path do so in the hope that they will find an escape from the reality of life. This is a major mistake but not an unusual one, for most books and works on metaphysics and religions encourage the individual to take up the study of some respective system which promises to do away with hardships and brings only joy and happiness.

When I ask a chela who has just taken up the study of VARDAN what his spiritual ambitions are, one general reply is given: to have the ability to reach beyond the physical realm and learn how to do psychic phenomena, or to become a great spiritual teacher. Both are worthy ambitions but he is often reaching beyond his own capacities. Not many people are ready for that stage of spiritual unfoldment which will give them the open door to the worlds beyond. However, they are told by the metaphysicians and religionists that everybody is ready for the true understanding of life.

This is indeed a problem. The general public is being told that practically everybody has ESP and other supernormal abilities, but this is not so. Even the business and industrial executives have been sold on this trend of thought and now put many of their employees through a sensitivity training program. After a year or two of this, these persons who have been sent through such a training course have learned that life is not at all what they believed it to be. To their dismay and to the horror of their family and the employer, many have cast off the cloak of responsibility and now are wandering

about in jeans, sandals, long beards and living off the public.

I have emphasized for many years the dangers of becoming too sensitive. This is a hard point to impress upon the chelas. So many believe it is important to their life. Nothing could be further from the truth. Some people are not ready to be lifted into the higher realms of Cod. If forced, they will run into deeper problems than those they already have. I mean to say here that trying to increase one's sensitivity is certainly asking for trouble in many cases. In a way, this is what is wrong with our social life today — the breaking up of our present moral standards. People who have become too sensitive are bringing about problems because they have become open and have exposed themselves to psychic forces which they cannot handle.

I am definitely opposed to the study of magic, occultism and similar subjects in the colleges and universities for anyone. This is wrong for these forces create too many problems for those who are trying to learn and develop spiritually. If one studies the history of the human race it is found that the downfall of civilization is due to the weakening of the structure of the respective societies by some psychic influence seeping into its fiber. For example, the Roman Empire did not fall because of the sweep of the barbarians southward into the city of Rome. It was due to the strange practices of the Eastern occultism and psychic knowledge which the Roman troops brought back with them from the East, e.g., Manichaeism, the mystery religions of Greece, Mithraism, the Egyptian cults and Zoroastrianism, to name a few.

This was also true of the British Empire when her troops, stationed in India, brought back smatterings of the religions of India. These forces became embedded in the social structure of the nation and in time brought down the

British Empire. One must remember that the same process may be working today on the social structure of this nation. The penetration of the psychic forces will break up and re-establish new forms of its own which are not always good for the individual or his country. This problem is our problem and we must face it squarely.

Let's take an example here of a chela who follows the path of VARDAN and wants to do everything right. He is a good student, and a serious one who reads everything and follows all instructions implicitly, but at the same time cannot make a move without consulting an astrology chart. This chela is reading and studying the highest spiritual works of God but also wants to be guided by an astrology chart which is ruled by the psychic forces. This means the chela is becoming very sensitive by exposing himself on the one hand to the higher spiritual forces and to the psychic forces on the other. Sooner or later this must come to an end. The chela will become a nervous wreck trying to balance his mental and physical life. He will not be able to do so and may become a patient in a mental hospital if he continues such a pace.

Some of our chelas have experienced this problem while trying to read and study other discourses of a psychic nature, trying to read too many books, or trying to let astrology give them direction in life instead of surrendering to the VARDAN Master, allowing him to guide them. One cannot indulge in the psychic forces and permit them to take charge of his life. The chela who is following the path of VARDAN and consulting his astrology chart for daily guidance is seeking God and at the same time asking the Kal to guide him. The forces of God are the spiritual; the forces of Kal are the psychic, which means the negative. Therefore, we are trying to pit the positive against the negative in hopes of getting a positive result in our lives. It

will never work. God does not compromise with anything but the ITself!

The sensitivity of the individual belongs in the psychic realm. It is granted that we must have some sensitivity but the chela should proceed slowly or he will find greater problems than ever. Once he begins to develop spiritually under the Living VARDAN Master then it is true, the chela will develop sensitivity, but in the proper way under guidance and protection.

I am always with you.

Affectionately,

Paul Twitchell

No. 43 – October 1969

"Releasing Oneself From the Old Laws of Mankind and Establishing Oneself in the New"

Dear Friends:

The VARDAN chela is outside the law, that is, the spiritual law known to the religionists and metaphysicians. It is a position that has as many drawbacks as it has privileges for those who follow VARDANKAR.

Anyone who upholds the spiritual law, as the religionists and metaphysicians do, knows that they are equally tied by it and have to respect it. This is why seventy percent of all those who seek goodness in life will fail. It is also why the same percentage of those who disrespect this so-called Law of God break it, create criminal acts against the creatures of God, and go unpunished.

Few will understand why I say that (because man on the whole thinks God's Law must be respected) or ever know what this great principle really is. The confusion is that man is mistaken in what he has been taught and declared as God's Law. His mistake is that too many feel the Divine Law we are talking about here is a moral law. That the Golden Rule is the Law of God. To quote, "Do unto others as they do unto you." To do justice to your fellow creatures or suffer the penalty.

This is the crux of the misunderstanding of God's Law. To get at the heart of what I mean then is the basis of the Golden Rule and love for the Supreme Being without knowing what you love. To love IT with all your heart, mind and Soul and to love your neighbors likewise is missing the point. Of course, these phrases are a part of the law but not the heart of it.

Lai Tsi, the VARDAN Master and spiritual guardian of

the *Shariyat-Ki-HURAY*, a section of the Temple of Golden Wisdom on the Etheric plane, stated the Law of God in this manner, "To become stable in the positive state of Soul is the essence of the Law of God." This is the whole Truth, the spiritual law which all mankind speaks about. The essence of the Law of God is that Soul becomes perfect when it reaches the higher planes. That is all the great VARDAN Master is saying here. When Soul reaches this state it becomes stable, or rests in eternity and makes its own law. It is a law unto Itself.

Because of this fact that we are a law unto ourselves — the heart of the Law of God — few ever realize it. Fewer still ever want to accept what they really are. By not doing so, those who do not realize or accept their responsibilities in the spiritual universes, close themselves off to the higher planes from which the Divine blessings flow. It is the lack of understanding which causes anyone to not grasp the principles involved in the Law of God.

Once you understand this, you are no longer encased in the materialistic belief of moral codes. Not that society does not need moral laws, but you are above such laws which belong only to the lower worlds. You must always remember that the higher one climbs the spiritual ladder, the greater his ethics become. He can no longer indulge in the things of the old self. He must believe and know that the higher law takes over and lifts him into the universal self which causes him to be a greater and better person.

To develop one's self in expanding the consciousness, the Kandjur is the proper book to study at your convenience. Written to carry in your purse or pocket, the Kandjur can be studied in your spare time anywhere — on the bus, or at home. This will begin to lift your consciousness to the higher vibrations. This uplifting is vastly important for it takes you above the world laws and

those laid down by orthodox religions.

Naturally, the body must live in the physical world. This is part of the human consciousness which we must accept and understand. The body is limited by time, space and physical energy. But that part of each of us which is Soul, the Divine spark of God within us all, is not limited and, therefore, can be set free. It is that part of man which is able to roam the universes and be completely free of law, that which the religionists and the metaphysicians call the Spiritual Law of God.

As long as we are here on Earth in the physical body we must obey those laws laid down by our society and civilization. But in living in the spiritual self, we can be free of them. I hope this will clear up many of the ideas that have pestered those who have not been able to distinguish between the man-made laws and the Law of God. Within the man-made Law of God we are not free in our consciousness, but must fit into and conform with what we are told to do. This is compulsory as long as we are living in this physical universe. The moral law was established by the church to keep man from taking his neighbor's cattle by force, or killing one another. This is good but those who live beyond the worlds of human consciousness in the state of spiritual understanding do not need such laws because they have learned to respect their neighbors and fellow men.

These individuals do not have need for their neighbor's properties nor need to take by force anything here in this world. They are provided by God what is needed for their daily existence. Next, they are usually detached from any desire of worldly goods and materialistic prestige so that none of the things for which man yearns is part of their own consciousness.

Once the chela begins to experience the enchantment of

the other worlds his attitude begins to change for he is released from the old laws of mankind and establishes himself in the new law. That is an understanding of the true spiritual Law of God.

I am always with you.

Affectionately,

Paul Twitchell

No. 44 – November 1969

“The Chela Must Balance the Receiving from the HURAY With Giving”

Dear Friends:

It is incredible that most people want everything from God but never wish to give anything in return. This appears to be the heart of an incurable problem which is eating at the roots of humanity. Man, in his ignorance since his beginning on Earth, has always pleaded with God to improve his welfare materially. But he never seems to want to give anything of himself in return.

Man cannot receive more than he can give. This is the truth of every state of consciousness. The spiritual law says, “When one requests of the HURAY some spiritual grace, he should be willing to pay for it in some manner or other.” This is the whole gist of the universal problem bothering mankind. Few, if any, are willing to give of themselves.

The giving and not the receiving is the most important aspect of the spiritual development. No Soul reaches any degree of perfection until it learns the giving of Itself to God via the VARDAN Master. This giving is through an agency and not an abstraction, as we find so many people trying to do. There first must be the human state of love and then the universal, and finally, the Divine Love which envelopes all life. But few, if any, ever reach the latter in the human consciousness.

No one can be concerned with themselves. They cannot expect to put themselves first in their own consciousness and receive from God. The grace of God does not follow, out this modus operandi. Throughout all the scriptures of the world there is the command to love God first and then all those who are your own on the physical level. This

means that the father must love his family dearly while at the same time giving himself to the Almighty. He cannot neglect his family with his love, but neither can he fail to give his love for God. If he attempts to give universal love for all life before he learns to love his own family greater than himself, then failure can be expected.

This is a problem which all who try to follow the path of VARDAN must examine. The examination goes on within each individual. It means that if he is holding on to something that is lower than VARDANKAR many troubles will exist. He cannot advance on the path no matter what his self-justification may be. He has to look deeply into this matter and correct the attachment or he will flounder along the path wondering why no progress is being made. This is a common ailment among many of the chelas who try to follow VARDAN: holding an attachment to what they consider a spiritual path and not giving it up. They are trying to grasp and hold in their hands something that is beyond their capacity. By failing to give up that which is superfluous, one fails in spiritual unfoldment.

The excess baggage is too much for the individual. He cannot carry more than what is given to him by the works of VARDAN. If his karma begins to work out in a speed greater than he has ever known before, because of his participation in the works of VARDAN as a chela, think what it is if he is trying to study other discourses and works of another school of thought. He packs himself with a load that is too great for his capacity and runs into many troubles which are not necessary. He wants to attain spiritual unfoldment too fast. The problem is impatience and perhaps this is exactly what his karmic problem might be. So he has to hold back instead of forcing the doors of Soul open.

The next thing we find the chela doing is allowing the Kal power to use him for its own channel. Criticism of the

works of VARDAN, trying to carry the load of the VARDAN works, criticism of the MARGATMA and depreciating VARDAN falls into this category. One cannot do any of these things without suffering. Metaphysics is the lower path of VARDAN and cannot be indulged in as a chela. If the healing of anyone is done other than through the effects of what VARDAN is teaching, he is doing it wrong and it will not be lasting. If anyone is using the laying on of hands it is not correct. He should do it through the efforts of Tuza Travel.

Therefore, whenever the chela tries to act as a channel for receiving for himself, he should also be a channel for the giving of himself. He must hold himself in a balance, in the neutral state. Too many people can pray for others and get results but cannot help themselves. This is a truth which must be discussed. They are the worst of the complainers because of the lack of their success. They are in the same position as the mother who realizes that she is the last of her family to receive any consideration. The first consideration which she should have is that of the husband's welfare. He is the one who attends to earning an income for the family. Secondly, she should consider the children's welfare and their training to enter the existing social order. Last is the mother herself.

Anyone who spends too much time thinking of himself is certainly ready for a downfall. No one can do this and stay in a good existing state of awareness. It is introversion at its worst form and too many people do this. They read the works of VARDAN and say this is not their problem but other people's. As a result they have lost the whole teachings of what is being said.

The giving of one's self to God is truly an art of itself. I do not say that one gives up his family or his love for material things, but he does try to take the emotional charge

out of worldly life. He must accept the Master's gift in the form of the spiritual blessings. He must be content that this has been his greatest privilege. If he is happy with this then the reality of God shall be his own, for the love of the Master for him is upon the highest plane.

When one is unfolded to that state whereby the teachings come by the inner level he is most fortunate. It is then he learns that receiving and giving are the true equal states of consciousness which must be balanced by the chela. He who gives the most is the one who is with the Master on the spiritual planes and receives the secret teachings.

I am always with you.

Affectionately,

Paul Twitchell

No. 45 – December 1969

"The Importance of the Chela Developing a Love-Devotion Relationship In The Living VARDAN Master"

Dear Friends:

The mission of VARDAN is from the plane of the Atma (Soul region) and upward. It is above the realms of mind and matter, in the worlds where only devotion-consciousness and love can exist. This sort of love-devotion state is without karma. It never shows itself with religious fervor or fanaticism and is beyond the emotional state of affairs. Without devotion of this nature one finds that all the longing and shouting for freedom is but a gesture of emptiness.

All the love-devotion must be established in the MARGATMA, the Living VARDAN Master, the Inner Master. These are the various names he is known by to the chela. The outer Master is the physical form that he uses to appear in this world to give out the spoken and written word. The chela must go through the physical in order to reach the inner body of the Living VARDAN Master. It is this inner self which takes care of those who are the followers of the present Master. Unless one gives love and devotion to the Master in a simple, gentle manner — an impersonal love — then he is not able to gather up the strength and will to travel the path of VARDAN. Neither is he able to break the karmic ties of this life and be lifted to the level of the Atma (Soul) plane.

When the chela learns to give his warm but impersonal love to the MARGATMA, he becomes a missionary for VARDAN. The chela is, therefore, commissioned by the MARGATMA to take the spiritual works of VARDAN to the public. Each of you is directed to contact and enlist new chelas for VARDAN. Each is, in a minor way, a voice for

the Master that reaches out and touches others to become interested in the VARDAN works. Eventually, every individual who is following the path of VARDAN becomes involved in the spiritual works to the extent that he is a missionary. Not one who is a religious fanatic, but one who has strength and faith in the VARDAN and is able to give himself to the Inner Master.

The chela must train and cultivate an individual attitude toward life. But at the same time he must develop a universal attitude, for all chelas are linked in the same reality. He knows and understands this linking up for it is like a sheath of shattering white light, imprinted upon his inner mind that he can see with the inner eyes although no one else can. Nor can he describe it to anyone by words or inference. It just IS, and nothing can be said which makes it alive to another person. It is his experience and his alone. No two people will have the same type of experience with this inner Reality.

To develop one's self in expanding the consciousness there should be a continued study of the Kandjur, the words of the Master, which is one of the small booklets. Written for the purpose of easy study, it can be carried in a purse or pocket for use anywhere during one's spare moments. The chela should occupy his spare moments at home, work, or while riding public transportation perusing the Kandjur— it is well worthwhile for it expands the consciousness.

The chela should study the words of the Kandjur. The writings contained in it are food for Soul and Mind. It brings expansion of consciousness, well-being and happiness. The chela should try to memorize the contents of this little book for his own benefit. This builds a proper attitude in the chela and gives him an opportunity to rise above the daily problems of each day in his worldly existence.

This improves upon one's faith in the works of VARDAN. It shows that Heaven is Here and Now! The VARDANIST dies daily— with each spiritual exercise, in a manner of speaking. That is, he leaves his body and roams at will through the various heavenly worlds and is not waiting for death to receive his reward. Therefore, what we are doing is working with the ways of liberation — first, the transformation of consciousness of the inner feelings of one's own existence and secondly, the release of the individual from the forms of conditioning imposed upon him by social institutions. This does not mean he has to spend time in an Oriental monastery, trying to learn liberation via some ascetic method. Nor does it mean that he must take up instruction in Yoga.

What one has to do is follow the instructions as laid down in the various discourses of VARDANKAR. Secondly, he has to develop a self-discipline which puts the responsibility upon himself rather than leaning upon the Master. In other words, the Master can direct the chela what to do; help him and see that the spiritual exercises of VARDAN are all carried out, but he cannot force the chela to do what he requests of him. The part of carrying out instructions of any spiritual exercise and obeying the Master's wishes depends entirely upon the chela. Many times disobedience to the Master's desires or failure to self-discipline one's own nature brings about a cross-purpose with the VARDAN. The results are swift and the chela may suffer mental anguish, inner turmoil and sleepless nights because something has happened causing actions against the VARDAN due to his own lack of self-discipline while trying to follow the spiritual exercises.

The straight and narrow way is really the path of VARDAN. When one enters into VARDANKAR as a chela, he is never alone for the Master is always with him

thereafter, ready to help if necessary. But there are laws and rules that have been laid down by the spiritual hierarchy which are necessary to follow. No one can indulge in Kama (lust), Krodha (anger), Lobha (greed), Moha (attachment), or Ahankar (vanity). Should the chela allow any of these five mental actions to exist within himself, he then destroys himself. If he allows himself to be impatient with the VARDAN, to become angry with It, mix It with another teaching, or study other works at the same time he is studying the works of VARDAN, then he may have problems greater than the average person. He will have to face an inner crisis which will persist until he gets back on the path of VARDAN again. But if he faces life with a love-devotion consciousness — saying to himself that he will take anything that comes, happiness or hardships — he will have no problem that cannot be overcome.

I am always with you.

Affectionately,

Paul Twitchell

No. 46 – January 1970

"The Method of Entering Into The Heavenly Worlds Can Be Gained Only From The Living VARDAN Master"

Dear Friends:

This month I am going to discuss problems of the meaning of death and the limitations of human consciousness. Quickly as I can, the full works of the *Shariyat-Ki-HURAY* will be ready for you. It will consist of twelve volumes. But the second volume takes up the symbolism of what we know as "the book of coming forth by day." This means when Soul passes through the dangers of what it can encounter in the worlds of Kal, it enters into the Light Worlds. This would be the "coming forth by day," the symbolism of Soul emerging into the pure worlds of Sound and Light. What it must pass through is the dark night of the Kal worlds before it can reach the sunlit day of the HURAY worlds.

The human consciousness is limited within this world. It begins at birth and ends at death. It keeps the individual within a circle of events that allows for nothing except hardships, unhappiness and distress. Life within this circle of consciousness has a quality of unreality. We are like Fubbi Quantz who once stated that he once dreamed that he was a fox, and felt in every way exactly like a fox; and that he was not certain whether he was Fubbi Quantz dreaming he was a fox or a fox dreaming he was Fubbi Quantz. This happens occasionally to those who experiment with consciousness, that is, have out-of-the-body states of consciousness. The result is usually a remarkable intensity of perception. If one could live like this he would find that everything in this life would become somewhat worthless, because he could see so much more because of his vision than those around him.

All VARDANists are aware that the method anyone seeks to enter into the heavenly worlds can be gained only from the Living VARDAN Master. The important point is that because of the human, psychic and spiritual construction of man himself, he is able to open conscious communication with the entire universe of worlds, both in the physical and spiritual. If properly guided and if he is willing to do what is required of himself with the spiritual exercises, he may communicate with these worlds. It is a well-known principle in VARDAN that each and every man, when properly trained, is able to detach himself from the physical body while living in that body in perfect health, and then travel to all parts of the outlying or invisible worlds.

All people have this ability whether they know it or not. During the long ages and many reincarnations in the worlds of physical matter, the majority of people have lost the knowledge of how this is accomplished.

Now one has to learn this lost art all over again from the Living VARDAN Master. He may do so provided that all his attention is put upon the spiritual exercises of VARDAN. The contact with the VARDAN Master on the inner planes is made through contemplation upon the Tisra Til (spiritual eye) or the crown chakra. The consciousness is awakened at either of these centers and from there the awakened consciousness moves upward with the Master toward those subtle worlds where it will find the inner experiences so enjoyed by those who are able to be re-awakened.

Few people realize that they are endowed with the gift of Tuza Travel. They feel shut off from the rest of the universe, those vast unknown regions which are inhabited by numberless entities or beings similar to ourselves and often superior. However, it is a fact that we can get in touch

with the spiritual universes, if we should choose to do so. Man has been organized with faculties by the HURAY which gives him a small universe within himself, with centers that correspond with certain planes of the spiritual universe.

Therefore man is a microcosm, a small universe, of the macrocosm which is the God universe. Every individual part of man, of his physical, astral, causal and mental bodies, has a definite relationship, a faculty, with some particular part of the greater universe. This is the key which I have often referred to in my writings. There is a faculty in each man which is more subtle than the physical and which is invisible to the human senses. But it is so adjusted that it may serve as a means of communication with a corresponding faculty of the macrocosm. This is the way that we have the means of contacting those inner worlds. But if we did not have these centers within ourselves we would never know about the God worlds.

Man is never isolated from the spiritual universes as so often he feels himself to be. Within him are several smaller microcosms, each of which has a definite relation to some plane in the spiritual universe. When his faculties are awakened by the Living VARDAN Master then he is able to remove his consciousness from the physical (microcosm) plane through Tuza Travel and move into the greater worlds. Therefore we have that ability to have actual conscious communication with the most distant heavens and to explore the furthermost regions. This not only applies to the physical worlds of planets and stars, but to all astral and the higher spiritual planes, even to God.

Man is but a cell in the body of the spiritual cosmos. Yet he is as an individual, a small universe. Within him lies hidden the total mystery of all universes. He need not search further. Now that you have taken up the path of

VARDAN it is known that you are no longer the seeker but the knower. There is little need to read books, or study anything but yourself and your relationship with the spiritual (macrocosm) world. Within yourself is a whole system of universes. Each cell within you is still a smaller universe and each atom in each cell is still a smaller one.

You must think about this and ponder. Eventually it will become part of your understanding.

I am always with you.

Affectionately,

Paul Twitchell

No. 47 – February 1970

“An Explanation of the ‘Survival Factor’ and its Importance in the Chela’s Life”

Dear Friends:

The pattern of spiritual behavior for all chelas must be consistent. That is, consistent with what is expected of him in accordance with the will of God and administered by the MARGATMA. This pattern is, of course, a survival factor for living one’s life in this physical world as well as in the worlds beyond.

All chelas must determine what the guidelines to survival through Tuza Travel are in order to establish the proper behavior within the spiritual society of VARDANKAR. We recognize the fact that animals hunt and eat in order to survive, or that a sunflower turns in order to keep its face to the sun. These are survival factors for animals and plants so that they may have life. Man is further advanced than these species of nature so he needs more than food and shelter in order to survive here and in the spiritual worlds. He needs food for the physical body, food for the mind and food for the Soul. This means that as long as he is indulging in the Kal (negative) elements of life, he is establishing himself in the non-survival state. If he is indulging in the VARDAN (positive or God) elements of life, he is establishing himself in the survival state.

Too many, including the VARDAN chelas, have fallen into the pattern of non-survival. It is easy to let the snares of Kal trap one. This is a negative world and each person living in it is at the mercy of the Kal force whether he knows it or whether he likes it or not. It is also easy to criticize and complain, wear an aura of unhappiness and worry, or believe that one’s problems are greater than

another's — to be filled with hate, vanity, anger and dozens of other negative aspects of life. It is just as easy to be happy and cheerful — to have a non-emotional outlook on everything, including the antics of our family members. This is survival and it is certainly important in the lives of all. Unless one develops a positive attitude in life he cannot survive long in the physical body. Yes, he can live a few years as a slave to the negative attributes, but he is subject to being accident-prone and too many of the problems that plague those who dwell in the non-survival state. He continues to absorb this attitude until he becomes a channel for the negative power, the Kal. His body and mind are buffeted by the storms of passion which these negative forces bring.

No chela should feel any Kalistic emotion toward another chela. If he does, then it is possible that the negative karmic pattern of his life will be increased. It is like holding covert or overt emotions against the Living VARDAN Master — the retribution will be swifter, and the good karma will be unbalanced until the guilty chela can right himself. We must obey the law for it recognizes no personality nor social position in life. It is unbending and will punish those who become too strong in their Kal behavior. This is certain. One must remember that it is only the Kal force which does the punishing and not the VARDAN — for when one rises above the planes where the Kal Niranjan rules, he is then free from rules and regulations.

One can follow any path to God but he cannot reach the ultimate world, the Ocean of Love and Mercy, unless it is through the VARDAN. There is no other way, but many mistakenly think so. They seek out studies and religious beliefs in the hope that something will take them there the easy and instant way. God is not prone to give us heaven simply because we desire it. We reach heaven after many

lives and centuries of hardships, struggles and seeking. Only when we have reached the path of VARDANKAR, can we then travel upon it to the Kingdom of Heaven.

Many complain that the path is too hard. Others complain that obedience to God's Commandments are too much for them. One person, in making such a complaint, said she wants to serve God; however, she does not seem to be getting anywhere spiritually and has gained no spiritual growth to her knowledge. This brings about the question — would she know what spiritual growth is? It is rather doubtful. The case here is that she places the wrong emphasis on spiritual growth. This is a Kalistic or a negative attitude.

The reason she is no higher on the ladder of spiritual growth is that she has been thinking too much about growth and too little about the means by which she would grow. Too many people are apt to be this way. They place too much emphasis on growing and not enough on the positive attitude which is the basis for spiritual growth. We do not find farmers sitting about in the hope their crops will grow. They are concerned with weeding, fertilizing and cultivating. So if the chela wants to grow spiritually he must utilize the means which God has provided:

1) The spiritual exercises of VARDAN.
2) Cultivating a VARDAN attitude of contemplation.
3) Service and surrender to the Living VARDAN Master.

When one thinks about following God's will it must be done cheerfully or not at all. If he does so with complaints and an unhappy attitude, then he can expect to be unsuccessful in spiritual growth. When one says that obedience to God's will is hard, he means it is impossible to give up the little part of his ego — the part that wants to

hold on, making everything seem happy and wonderful, but all this turns out to be a myth which drops him to the very bottom of discouragement. Anyone who loves another with all his heart, mind and Soul finds he wants very much to please that person and it is not hard to follow out whatever is desired of him to do. It is only when one loves himself more than another that it is difficult. Therefore, the same applies to God — if we love God, then pleasing IT is the least of our hardships and the greatest of achievements.

Unless we find a way of playing the game — that is, following out the rules that are laid down by the principles of VARDAN, we will find it hard to enter into eternity. To continue the survival of Soul we must be disciplined in every way. We cannot stay in this world in a self-frustrating, vicious circle of worldly life. When released from this wheel we are no longer in the snares of Kal, and no longer bound to the worlds of matter, space and time. Naturally, there is no fixed order — every Soul is a law unto Itself, but at the same time must establish Itself upon the path of VARDAN Discipline or suffer the wheel of karma as long as It disobeys the will of the HURAY.

I am always with you.

Affectionately,

Paul Twitchell

No. 48 – March 1970

"Soul's True Purpose in This World"

Dear Friends:

The truth is that in a time full of open and secret communications where man is bombarded on all sides by ideas, philosophies and metaphysical teachings, it is time to call a halt and examine Soul's true purpose in this world.

In the midst of all that appeals to the intellect, man has forgotten that Soul is here for a reason. God created all the lower worlds — physical, astral, causal and mental — for the purpose of giving Soul the experience similar to an academic education in this world. Soul has to be fitted into the spiritual society when It has become a permanent resident in the Kingdom of Heaven. It certainly cannot become a spiritual citizen when It is trained on moral grounds only. Morality seems to be the basic principle in the religions of this world. It has been since the beginning of time and is still in effect today.

However, there is a reason for moral codes. If man were not given training of a moral nature, he certainly would be running to violence, misbehavior and destruction of a social order. The priestcraft and kings by divine right during the old days had to establish some sort of social order, and they did so at the suggestion of the VARDAN Masters who laid down moral codes. This was done because few people, even today, have any idea of justice and love for their fellow men or understand the most simple of principles, that of the Golden Rule.

Anyone who follows the path of VARDAN knows that Soul rises above the laws of civilization, moral codes and civil law. But he also knows that as long as he is living in this world that he must abide by what the man-made laws

must be. He cannot listen to any pseudo-master who tells him he is above the worldly law, or use drugs which will give him a false reality of life. He must walk the middle path and keep himself balanced. If he does not do this he may expect to suffer the consequences.

The VARDAN chela does not have this problem. He learns early that man must integrate himself so that he fits into this world and the world of Spirit. Both go together like a team of horses — the strength of each matching one another. The strength of the pull is equal; however one is greater in power than the other. This is true in the living world of the lower planes; one lives here equally balanced with the physical and spiritual, although the latter is much greater in strength and pull. There is always the gentleness and cooperation with the physical life, while guiding it without being too apparent.

Each new experience in life, each situation will broaden the subjective viewpoint and bring about a subtle transformation within ourselves. Thus, the nature of man changes continually, not only because of the conditions of life, but for the very reason that the constant addition of new impressions causes the mind to become more diverse and complex.

Each generation has its own problems and has to find its own solutions. The problems and the solutions to them must grow out of the conditions of what the past lives have been and, though related to them, each individual must not let himself become identified with them. If he does, there may be the constant problem of making himself available to the Kal, the negative power, which never lets him see life as it is but blinds him with illusions. The problems should really, therefore, be the mere result of a continual process of the individual's adjustment to life.

Therefore, we must look at the unfoldment of the

spiritual self in the same manner. Whether we regard the spiritual problems of life as progress or deterioration, they are the necessities for gaining perfection which, of itself, cannot be forced into any rigid or unchangeable formula. Great experiences in the other world grow from the knowledge of Soul survival. These experiences which are of an esoteric nature give man a deep rooted attitude on the knowingness of what his divine mission might be. What comes out of his creative ideas, great experiences and profound visions might be that which benefits all mankind.

Thus, we find what the experiencer receives could grow into greatness through many generations according to the inherent law of human evolution. But the growth and unfoldment of such divine ideas need time and maturity. This is the way that VARDANKAR is growing in this world today. The succeeding generations will make it a whole tree, and although this whole tree is potentially contained in the seed, it requires time to transform itself into visible shape. This is the very reason why those who teach VARDAN Satsang classes or run discussion groups are important in the growth and maturity of the VARDAN works. This is why parents are so important in the spiritual framework of VARDANKAR. Their children must receive the works in its purest form, regardless of age, for it is their generation which is going to carry on the Spirit of VARDAN and bring it into a recognizable form for the world to see.

What the Living VARDAN Master can teach in words is only a fraction of what he teaches by his mere presence, his personality and his living example. He is conscious of the shortcomings and limitations of words and speech. He is hesitant to teach the VARDAN doctrine by merely putting words into something that is too profound and subtle to be grasped by commonplace logic and human reasoning. There

are those who cannot see anything in VARDAN beyond what is known as Tuza Travel alone. They limit themselves to the possibility of falling into the psychic trap of Kal Niranjan, the king of the negative power. This is putting one's self into the materialistic world and keeping himself bound to the misunderstanding of Truth and what it is for himself.

Despite this, the Living VARDAN Master is able to disclose Truth which is accepted by the few who understand and know. The others struggle and reject Truth, and for these he confines himself to the practical way of the problems of the human consciousness. He always explains VARDAN in a form for them which corresponds to their capacity for understanding his words, and for their questioning minds. For he who knows and understands Truth, there are no qualms, doubts or questions. He simply understands and believes in the Truth and Wisdom of VARDAN.

I am always with you.

Affectionately,

Paul Twitchell

No. 49 – April 1970

"How the VARDAN Initiate Gains True Freedom from the Grip of the Kal Power"

Dear Friends:

When the chela becomes an initiate of VARDANKAR and proceeds to advance from the first initiation through the fifth, he experiences a strange discovery upon entering into the world of Soul — the Atma Lok (Soul plane). This discovery is that the visible world is no longer a reality and the invisible world is no longer a dream. This, of itself, is a reversal of the conscious view of life in this world of matter for here we are very aware of the outer reality and not so aware of the inner reality.

Within this world we are very conscious of body pains, anxieties and sickness. There are few times, if any, when we do have any happiness or joy. It is seldom that we find those who are considerate, kind and who love us for what we are, and whom we love simply for themselves. In other words, this is a world where only the negative reigns. Therefore, after our initiation into the fifth plane — that is, become the Initiate of the Fifth Circle — we gain some particular understanding of this world and the spiritual world. Mainly, as stated above, the visible world is no longer a reality and the invisible world is no longer a dream. We are, in a sense of speaking, not of this world yet living in it. The old VARDAN Masters used to say, "While living in the body, we are dead. But when we die physically, we will be alive."

A paradoxical statement but Truth, for it brings the reality of all life to the initiate. In the daily life as we have to live it here, we often create situations of irritation and stress which are unnecessary. Such conditions are found in

those living in metropolitan areas where anxiety and other nervous states are developed. Research has shown that body pains appear to be tied to anxiety. Mainly for the reason that a lack of certain minerals or the significantly higher amounts of particular metals — especially magnesium and manganese — brings about hypochondria and the anxiety neurosis in people.

This is interesting because it means that the body conditions which tie us to this world must be overcome if we desire to live spiritually in the other worlds. Few people can withstand pain in any form and must resort to simple pain relievers. However, to understand the protest the body makes against disease and pain we must be able to look at ourselves objectively. Unless this is done there is little anyone can do for himself. Once one rises above the body area in consciousness, he learns how to control the pain and anxiety which comes with the human state of consciousness. It does not stop pain, disease and those ailments which come with the body state, but it does put the individual in that position where he has control over them and he is often able to halt any condition which may come about.

Therefore, we find the only real strength there is, is in conscious awareness of the VARDAN, and in a realization of the true nature of IT. When we have the recognition of guidance by the Living VARDAN Master, there comes into our lives joy, peace and happiness regardless of what the body conditions might be. One having the spiritual understanding of the nature of VARDAN soon learns that this gives him a deep knowledge of and the opportunity to adjust to the law of God which brings joy and harmony into his life.

Anyone who becomes a VARDAN chela may not know at first what his true purpose is for entering into this path to

God. But sooner or later, he reaches that stage whereby experience will demonstrate that his sole mission is to reveal transcendental consciousness and thereby develop the individual consciousness to the place where he can truthfully say, "I live — yet not I, but the VARDAN liveth in me." This purpose, of course, can be achieved only by DWELLING, LIVING, MOVING AND HAVING ONE'S BEING AND CONTINUOUSLY ABIDING IN THE WORD OF GOD.

Because of the nature of this Kal world none of us is free in it unless we have become the VARDAN initiate. It is not possible to be free from anything until the individual learns to get out of this human state and enter into the heavenly worlds. Thousands of people are trying to free themselves from something here in this world — from their mates, jobs or ill health. They think that when this particular freedom is gained, their lot in this life is going to be a better one. Often it is, temporarily, but even so, it is only a human solution and not permanent. There is no reality in such freedom for no one ever becomes free from one thing within this world when he is attached to another. There is no freedoom from anything. The only freedom that is complete is found in VARDAN.

To leave one mate to marry another, or to go from one job to another to find freedom often is only to become involved in another state of affairs. Therefore, one has not gained much freedom by the exchange of jobs or mates. The same applies when one leaves one religion to join another and usually learns that he has less freedom than previously. This involving of himself in something else is certainly not freedom. The mere changing of positions, locale and relationships does not necessarily mean that the individual is going to have peace, happiness, security or safety in his life. This never comes in the changing of status

in this world of human consciousness; for no peace and happiness, joy nor security is found in wealth and health. Only the realization of God can release one from the fear of circumstances or conditions.

Therefore, we find that spiritual unfoldment brings harmony in our lives. It is not found by exchanging one condition of bondage for another, but the coming out from the negative world. Some cannot reach the spiritual heights until they have gone all the way down physically, mentally, morally or financially. Others may go only part way down and some perhaps less than this. However, whatever depths one must plumb, he must realize that the experience is necessary for him so that much karma can be worked off and the Kingdom of God may be reached.

I am always with you.

Affectionately,

Paul Twitchell

No. 50 – May 1970

"Tolerance and Self-control: the First Steps on the Path to Love and Freedom"

Dear Friends:

VARDAN has become a way of life for you, not merely a device by which you can travel into the other worlds via Soul journey. But it is that by which all who are in VARDANKAR can measure their daily living standards both spiritually and materially. We have to live in this world, therefore it is best to accept the spiritual standards of VARDAN as the social and inner forces of our daily life here on earth as well as in the other worlds.

In order to get others to be tolerant of VARDAN you must begin to be tolerant of others. For sooner or later you will find that tolerance is the first step to the path of love. Unless any chela begins to learn tolerance he will never find freedom. This is the whole problem of the human consciousness. It is always fastening its own image on others so that it cannot see clearly. The window of consciousness is always so cloudy that it cannot see anything but its own viewpoint which is the intolerant one. Therefore it doesn't have freedom because it is certainly enslaved to the viewpoint of its own consciousness. This is so true of those who point fingers, cry and whimper about others enslaving them and having no freedom of their own. They have built their own stockade walls and refuse to get out. They believe that everybody else is like themselves.

This isn't true for no VARDAN chela would ever allow himself to be caged by his own narrow viewpoints. He realizes that most statements made by people are simply out of traditions, environment, family bound beliefs, and what has been fed them throughout all their lives. They do not

have freedom of the material world which is composed of matter, energy, space and time. Therefore it is not likely that the chela is going to let himself get trapped in all this type of Kal (negative) illusion. He is going to look at all life with tolerance and every test which the Living VARDAN Master gives him is going to be accepted gracefully and happily. He knows it's only a test and nothing else, and that if he puts up terrible resistance it means hardships, struggles and a holding back in his spiritual unfoldment. Many a chela has floundered on the sands of time and energy in this material world because he didn't understand that the troubles which he was going through were of his own making, a sort of test established to see if he had the stamina to handle his own problems.

Too many have failed because they believe that the Living VARDAN Master is gentle, sweet, kind and always working for them according to their own beliefs. They think that since coming to the path of VARDAN that all life must clear up and be something like they have expected as children — that all people must give them love, do things according to what they believe, and agree with them in all things. This is only an escape, not any different from taking up the study of metaphysics or the orthodox path to God. Too many pray to God to take away their problems, to assist in being happy, self-satisfied and never being in want for anything, emotionally or materially. This is being naive, for if we had all things in life no one would remember God. It would be like a good fairy who gives all at the request of the individual without living up to the standard of requirements.

This is the core of the problem for most seekers of God. All they wish to do is make contact in some manner or other with the Supreme Deity so this would put them into the position of asking for something which is satisfying to

them at the present time, in this moment. This is the trouble with the human consciousness, for it keeps the individual so unhappy that he is constantly looking for an escape somewhere. In turning to religion he is promised by so many of the clergy that should he have some touch with God all problems will be resolved.

What the individual doesn't understand is that they see the Living VARDAN Master through their own image — that is, their own window of inner vision which may be clouded over by aberrations. This being so, all they can understand is what there is to know from their own level of spiritual growth. This is where self-control enters into the consciousness of the individual and causes him to withhold any judgment on the external scenes and actions of others. If he can learn to do this then he will understand that a lot of stress and strain will be lifted off his shoulders. He will come to know that if he can control the inner, it's certain that he can control the outer. This is one of the oldest known pieces of data in the field of mysticism, but the least to be practiced. For some reason people seem to think, especially seekers for the God-consciousness, that they are always excused of any deed they enact, be it in the physical or mental. Seems that such an attitude prevails among all those who want to have God-Realization in their lives. They seem to think that the rules belong to others, and never apply to themselves.

Over-emotionalism is the cause of many a person suffering. If they cannot let go of a problem, and keep working at it, talking about it, discussing it with others, want sympathy for themselves and making excuses about their attitudes, they have established a self-defeating attitude. Nobody wants a person of this nature around them for the attitude is contagious and like a disease it spreads. If the mother of the family, or father, has a problem and talks

about it in front of the others, if he complains and asks for sympathy, he might as well give up there, for sooner or later those who have become inflicted with the complaints which he is making will use similar complaints against him. This is the law of the Kal world, so the VARDAN chela who is smart in his ways of handling life learns no matter how badly he is treated to keep his mouth shut. He won't talk out of turn, nor will he talk about others, especially complain about their conduct and the overt acts against themselves. They know that this would hinder their progress and make them unhappy They know that it would be a world of aberrations in which any of them would sooner or later have to live in and it wouldn't be a very pleasant world.

In all, people must remember that complaining only brings troubles upon themselves and not others. It's the only way to stop the spiritual progress of anyone's self to reach God-consciousness. Therefore we live quietly, efficiently and certainly more happily by keeping our thoughts to ourselves.

I am always with you.

Affectionately,

Paul Twitchell

No. 51 – June 1970

"The VARDAN Chela Must Avoid Being Drawn into the Net of the Kal Power"

Dear Friends:

Those who believe that the life of the Living VARDAN Master is one of ease and without difficulty must be credulous in their thoughts about the whole spiritual works of VARDAN. The MARGATMA is always under assault by the Kal power which makes its attacks in different ways hoping to defeat the message of VARDAN in the lower worlds, particularly this physical universe.

It is the responsibility of the MARGATMA, the Living VARDAN Master, to go among the poor, unhappy, aged, youth, and those in need of love, and all aspects of this world where we must live. In doing so he will be misunderstood, his mission derided and all sorts of claims made against him. He will be threatened; attempts made on his person and become the object of many rumors, some good and some bad. But we are to know that these are only the workings of the Kal forces against the VARDAN. The Kal Niranjan will use anyone and anything to fight the VARDAN power.

This is the way of life in the lower worlds where the Kal Niranjan is supposedly the king of the lower planes, from the Mental plane to the lowest of these worlds. The HURAY established the planes of lower regions, which we call the negative worlds, for the purpose of perfecting Soul. Soul must descend from heaven where It was created and go through life after life until It has become a perfected Soul, and can enter back into the heavenly worlds where It will find a place for Itself as a co-worker with God. This is a schooling or the education of Soul to fit Itself into a

spiritual society after leaving the lower worlds. The education of the young in this world, which gives each an opportunity to fit itself into the social order of the times, is modeled after the great spiritual modus operandi of giving Soul training in this world so as to enter into Its proper mission and work in the other worlds.

It isn't a matter of morals which gives the proper training for Soul, as orthodox religions have claimed, but one of developing the character traits of each Soul to become strong. The Kal Niranjan has been placed here in this world to act as the defender or the drill sergeant whose duty is to hold back Soul and keep It enmeshed until It comes to the level of spiritual development when It can meet the Living VARDAN Master, and turn upward to God again. Until this time Soul will meet with all sorts of illusions, hardships and traps to keep It enmeshed in this world. This why each of us must be so very careful as to whom we listen, and to watch the illusions and doubts which enter our minds about the spiritual works of VARDAN. The Kal wants these doubts and illusions to keep each Soul with it as long as possible.

The Kal will take up its abode in whatever consciousness is available and hold that individual in its grasp. It will cause many to do things which in their proper senses they would never attempt to do. It throws up illusions which make the individual feel injustices and have wrongs been done to him where none exist; it works on the vanity of those who feel that attacks can be made on VARDAN and yet be safe from any retribution. It uses people for its own purpose without any of them knowing it. It creates fights, arguments, unhappiness, poverty and doubts. The purpose of the Living VARDAN Master is to help Soul rise above the Kal forces and be able to see these worlds for what they are in spiritual reality and with spiritual eyes.

Whatever and whoever attack the VARDAN needs our sympathy, not hostility. None of us can afford to give anything but love to all people, regardless of whether they care for VARDAN or not. We do not have to particularly like the personality of anyone, but at the same time we need not regard him in a hostile or a fateful atmosphere. When anyone attacks or spreads untruth about the VARDAN he is to be accepted for what he is and not answered in the sense of starting arguments. Once we do this we ourselves are drawn into the web of karma which those individuals who have attacked us have created. None of us want such a thing to happen and the less attention that we pay to the workings of Kal in others the better off we are in our spiritual development. This is the very purpose of the Kal Niranjan in attacking anyone who is in VARDAN, and the Living VARDAN Master. It wants each chela to be drawn into its net by getting involved in an argument, and the argument will create karma with whomever we are involved.

If we did not have to live in the physical body, none would ever be tired, exhausted, nor ever accept unnecessary burdens which lead to furthering the karmic patterns of life. These aspects are part of the workings of the negative force, or what we call the Kal. It consists of those parts which we call the trinity. This trinity is known in the western world religions as that which has religious contentions, but which hides the true meaning. This actually means the HURAY, the Living VARDAN Master and the VARDAN, which is the sound current. But in the negative worlds, or those which we call the lower realms, it has a different aspect. This is known as the subordinates of the great Universal, the negative power. These are the famous Hindu trinity: Brahma, Vishnu and Shiva. These are known as the sons of Kal Niranjan. The Orientals always reduce all things to human relationships in order to explain them. The female

counterpart of Kal Niranjan is Shakti, which is a minor creative current. Out of the union of these two great currents arise the three subordinate currents which flow into the lower worlds and have the attributes of the creation of the lower worlds. The Brahma is the originating, the creative force; Vishnu is the sustaining force; and Shiva is the destroying force. Today these three constitute the creators, lords and governors of all lower worlds, under their father, Brahm, and mother Shakti.

In the examination of all religions, especially the western orthodoxy, one finds that these forces are parallel to the forces so established as names of deities. Every religion has these forces so named for their gods, goddesses and minor deities. There is always the mother goddess, such as Mary, Kali, and others to name a few. These are simply the laws of nature and are not above the mental plane, but each in its own sphere is all-powerful and has certain powers and prerogatives. One thing which we must remember is that these powers have been given individual names as persons and that each takes individual forms and assumes individual responsibilities.

With this knowledge we should be able to tell who and how the Kal power is using others to deride and malign VARDAN. Since we pay little attention to it, then it cannot harm the VARDAN or any VARDANist.

I am always with you.

Affectionately,

Paul Twitchell

No. 52 – July 1970

“Every Chela Must Come to the Place Where They See the VARDAN in Everything”

Dear Friends:

A letter the other day came across my desk asking an important question and which went like this: “I don’t know if I am seeing VARDAN in everything or having an enlarging of my perspective. Please clear up the mystery for me.

“I saw the movie ‘*2001: A Space Odyssey*’ and it seemed to be all about VARDAN. The last two books I have read outside of the VARDAN books were by Herman Hesse (*Journey to the East* and *Damien*). I have not remembered you mentioning him but his books are full of VARDAN. The Journey to the East mentions the ‘League’ and its masters were the VARDAN Masters — was that VARDANKAR?”

Indeed, dear friend, this is true. You have made a discovery for yourself which many have yet to grasp. You have now reached a step in your spiritual unfoldment that will bring you to the Mahdis stage of development. This is the fifth initiation; that which you now know takes you into the Soul plane. In order to clarify the state of unfoldment you reached, take another look at the glossary in our book “*VARDANKAR, the Key to Secret Worlds*.”

Under the definition of VARDAN it reads, “The audible life current, the essence of God and the science of God-Realization which grows out of the awareness of the experiences of Tuza Travel. It is involved in those regions above time and space in which all is omniscient, omnipresent, omnipotent — hence God awareness. All religions, philosophies and sacred doctrines are the offspring of VARDANKAR.”

It is for this very reason that we find VARDAN in everything. It is the heart of Soul and life. It is that part of man which is able to penetrate nature and know everything, see all in the invisible as well as the visible. Like the writer of this letter, we find that the one great law of life is "Soul exists because God loves It." Therefore it means that VARDAN is the heart of the matter of life, and that which makes up everything from the lowest to the highest planes of God's universe. Hence all life springs from VARDAN, and all religions, philosophies and sacred doctrines are the offspring of VARDANKAR. So if one begins to find that all life seems to contain that which is VARDAN, he has made the greatest discovery of his own seeking. That is his search has fulfilled itself because he has found the VARDAN. Once he has discovered this basic principle of life then he soon learns that he is operating on the fifth plane. He has discovered the realization of the Self, or has come to that very spiritual level which is known as Self-Realization. He has come to that state of knowing himself and who he is, and certainly without question what his mission is in the whole of life.

Therefore, all the worlds lay at his feet. All he has to do is to Be, Know and See. Until he has reached this point in his life, all else is seeking without being and knowing and seeing. He is still in the planes of the psychic worlds and trying to find the way out of the trap of illusions. Now he has come to that stage of life where he can for the first time step into the true spiritual worlds. When one reaches this level, he has truly gained spiritual enlightenment and can say to himself, but not to others, that he is at the level of the Mahdis, the Initiate of the Fifth Circle. He knows this and cannot be shaken of his faith, although the Kal power may try to step in and inform him that this is wrong and that the worldly pleasures are greater than all which can be given by

the MARGATMA. But he is to give no thought of this and must stay with his convictions that at last he has found truth.

Doubt will always creep up for every chela, regardless of where he is on the ladder of God, but this is only the testing of his faith. Again and again the Kal will try to raise doubts for the chela, but he must never allow it to shake him loose from what he knows. He must never let it interfere with his duties and responsibilities of being a channel for the MARGATMA to use to give the message of VARDAN to the world. There will be rumors and talk and many things which could destroy the faith of those who want to believe in the Living VARDAN Master and the message of VARDAN. But never for a moment must the chela fall into the trap which the Kal power sets for him. This is the purpose of the Kal, to keep establishing snares and traps for any chela to perfect him in faith and spirituality. God made the lower worlds and put the Kal over them in order to give each Soul an opportunity to be perfected and to lift Itself out of these worlds, with the help of the MARGATMA, to again reach the HURAY and become a co-worker of IT.

Hence, one sees why he begins to see the VARDAN in everything. Since VARDAN is all life and mainly hidden from the eyes of the profane, he cannot help from doing so. He must know then that the MARGATMA, the Living VARDAN Master, is every man, woman and child. That he is not a citizen of any country, but in living in a particular one does obey and accept its laws. He is the universal man and cannot expect to be confined to any laws of this world, but rises above them to give help to all peoples. This particular VARDAN chela who wrote the letter has a grasp of the inner spirit, that which we know as the VARDAN, and because of this she sees in all life everything is linked with VARDANKAR. This is the point which I desire all chelas to arrive at, although we know that many will not

because of personality problems. These problems are merely the workings of the Kal force, and nothing more.

If one looks closely into the hidden workings of VARDAN, he finds that at the very moment his first contact is made with the MARGATMA, regardless of whether it's in the physical or Atma Sarup, things start changing. The testing starts at once in order to drive out the old habits and put on new garments of purity and understanding of life. Many do not understand this and wonder why they are going through any difficulties. But they need not think too hard about such things, for once they pass these outer circumstances of body and mind then the true light of God begins to work within themselves. All things become better and few offer any complaints thereafter about how life treats them. They find that love is greater than anything else and know that the MARGATMA is always with each chela giving his love to all.

I am always with you.

Affectionately,

Paul Twitchell

No. 53 – August 1970

"The Two Aspects of the Divine Knowledge that Every Chela Should Understand — Head-Knowledge *vs.* Heart-Wisdom"

Dear Friends:

When the chela begins to think in the terms of knowledge for himself he comes to the realization that there are two types. These are first, head-knowledge and secondly, that which we call the heart-wisdom.

I will take up and discuss these two aspects of the divine knowledge which every Soul should know and be able to separate for his own understanding. First, head knowledge is that which we know and understand in the intellectual side of life. It consists of ego-knowledge and often misleads the chela into thinking things other than what they really are on the outer side. He thinks and believes in terms of the ego which can go from one extreme to the other; from declaring there is no God, to that of accepting a God who is secondary to himself. He sees no survival beyond himself. He does not see how the MARGATMA exists, and replaces the MARGATMA, substituting in his place the image of himself as the totality. His ego is loath to acknowledge the possibility of anything beyond the grasp of his own mental realm.

The egotist refuses to surrender himself to the MARGATMA for he cannot trust anything unless it be understood with the physical senses. It is that part of the four mental faculties called Antishkarans, known to the chela as the fourth faculty, the Ahankar which accepts the decisions of the other three faculties handed on to it by the Buddhi and executes them. But when it is unduly exaggerated in its duties it becomes vanity or egotism. This

vanity which develops in the fourth faculty of the mind has a double meaning. First, it is the faculty of the mind which gives us the power of awareness of the self, self-differentiation, the I-ness. It is the faculty which executes the mandates of the Buddhi, in the interest of self. But abnormal exaggeration causes it to bring vainness to the individual.

The ego has a thousand ways by which to get to the intellect of its victim. Its deadly poison can infiltrate the entire being, beginning generally in infancy, seldom ceasing until death. The victim must pay for this in future lives unless he allows the MARGATMA to take over his life to get rid of this malignant cause of his lack of spiritual growth. But its chief function is to block the path of truth, and as the bosom friend of error it completely deceives its own victims, making them self-satisfied, when they should be seeking spiritual unfoldment. Therefore we find that it bitterly resents all effort to enlighten it, admit that it is wrong, or that it needs enlightenment.

Wars are created because of the egotist for he feels that it is often necessary to defend his position even with weapons and the death of many innocents. He never thinks of another man's rights, takes offense easily, is touchy, sensitive and sees no weakness in himself, yet never fails to point out the faults of others. Yet when troubles come he is the first in the line asking that the MARGATMA give him great help. He is in the limited state and will not admit this regardless of his own troubles which constantly plague him.

Opposite this is the heart-wisdom. It is the sacred flame which burns in the heart of the chela giving him trust and love for the MARGATMA and the works of VARDANKAR. Wisdom in a sense is the wrong word but it well describes the understanding and grasp of knowledge that the chela has in his knowledge that this is the right

way. He puts his belief and faith into the perfection of the HURAY, but knows the path lies in the way of travel via the MARGATMA to the heart of the Ocean of Love and Mercy. He understands there is no other way and anyone who uses the intellect to resolve this spiritual level he has reached is certainly going to fail. There is no explanation for it and it should never be subjected to the arguments of the senses or the intellect.

The heart-wisdom accepts without qualms. There is nothing more to be said about it for feeling, knowing and living are its greatest qualities. Once the chela has experienced the heart-wisdom there is never again doubt in the MARGATMA. He accepts VARDAN for what It is and whatever comes with himself being on the true path to the HURAY. Every religion has its devotees who are just as sure of their experimental knowledge, which actually amounts up to head-knowledge. On the other hand those who follow the path of VARDANKAR are those who enter the super-physical worlds of reality in full consciousness, even super-consciousness, just as wide awake as being on this plane. He knows and beholds the VARDAN Masters and the rulers of those planes in all their glories. He hears the enchanting music of these higher planes, converses freely with the MARGATMA, the Living VARDAN Master, where he comes to know and not just believe that this is right.

Therefore hope is not a part of the vocabulary of the chela, for he realizes this is a negative quality. It belongs on the psychic plane and is Kalistic in nature for it designates a desire for something to come about for the one who wishes fulfillment of his dreams. The chela who has found this level of unfoldment is dwelling in the head-knowledge world. But the one who has gone beyond this no longer believes in the quality of hope; he knows what IS. There

can be no stronger statement than this. Since the HURAY IS, and can only be described in this manner then all other things in the worlds of worlds are in the same category. The truth about the HURAY, the VARDAN and the MARGATMA is that as one they are within this singular being as IS. There is no further statement to make of the heart-wisdom for every chela is aware of this when he reaches a certain spiritual level of unfoldment.

This level is beyond the mental realm for it contains the works of the VARDAN, the true spiritual essence of the HURAY. When one is dwelling in the mental realm he is apt to be in the area of head-knowledge for he is in a quandary and will quarrel with himself and others over issues. He questions and discusses, never once letting the mind be still and know. But when he has gained the heart-wisdom he knows, accepts and understands. Life is what it is at the moment and he takes it as it IS.

I am always with you.

Affectionately,

Paul Twitchell

No. 54 – September 1970

"The Shariyat-Ki-HURAY Volumes 1 and 2:
Their Origin and Purpose"

Dear Friends:

The first book of the *Shariyat-Ki-HURAY*, (the Way of the Eternal), has now been completed in its translation from the inner planes to the visual stage of the outer senses. It can be read and its truths grasped by those who are able to know and understand the golden wisdoms of the holy books of VARDANKAR.

The first book of *Shariyat-Ki-HURAY* is entitled "The Chronicles of VARDAN." It contains the wisdom and truths which are in the first section of this holy scripture in the Katsupari Monastery under the guardianship of Fubbi Quantz, the Abbot and VARDAN Master in charge. It was translated for the purpose of giving the divine truths to those who have not yet been able to study that Wisdom from this Golden Temple. Also the *Shariyat-Ki-HURAY*, which will contain twelve or fifteen books in translation for the VARDAN chela, is to be done to give the world and the human race the Truth. No books or scriptures really brought out Truth as a whole. Mostly they are hardly more than a reflection of God's Word in this world.

The *Shariyat-Ki-HURAY* is Truth. It is the closest that one can come in getting into words that which has been divinely spoken and written. Of course there is some lack of clearness in the translation because it comes from the inner writings to the manifested writing in the outer world. Therefore it's always best to be able to go with the MARGATMA, the Living VARDAN Master, to study and read the *Shariyat-Ki-HURAY* in its original state at each of the Temples of Golden Wisdom on every plane. This gives

the Initiate the opportunity to be under each VARDAN Master who is the guardian of the various sections of the *Shariyat*.

The second book of the *Shariyat-Ki-HURAY* is now being translated with one chapter a month coming out for those who are able to subscribe to it. The title of the second section is “The Records of Kros,” which is the study of the formation of the worlds, the invisible laws of the psychic worlds, the study of incarnation of Soul as It journeys through the lower worlds, five pillars of VARDANKAR, the great Secret of Life, the Records of Kros, wisdom of discrimination, the mirror of life, sell-liberation, laws of the psychic world and the truth of the HURAY. All of this is imparted to you via Paul as the channel by the great VARDAN Master Yaubl Sacabi. He is the guardian of that part of the *Shariyat-Ki-HURAY* which is the second section on the altar of the inner sanctum of the Temple of Gare-Hira, which is that Temple of Golden Wisdom in the city of Agam Des. This is the ancient spiritual city of VARDANists and VARDAN Masters located in the remote Himalayan mountains. Its name means “inaccessible worlds.” We travel there in the Atma Sarup (Soul body) to listen and study the golden wisdoms of the second book of the *Shariyat-Ki-HURAY*.

Agam Des is the home of the Eshwar-Khanewale, the “God-eaters,” for they partake of the VARDAN life current like most people do physical foods. These “God-eaters” attain their name because they absorb the VARDAN energies instead of food as people do of this planet in assimilating plants and foods here. They have extreme longevity like the patriarchs of the old Bible, and in some cases longer. Now these who take up the work of the MARGATMA, the Living VARDAN Master, will forfeit the conditions of the Eshwar-Khanewale because they have

to live within this world in the physical body and be a part of it, while at the same time performing spiritually in the Atma Sarup. He knows and understands the conditions which go with having to serve in this world and give to it, all peoples and beings. He knows the suffering which comes at the hands of those who will, out of ignorance, persecute him and the followers of VARDAN.

This is why he always says, "My kingdom is not of this world." This is why he also keeps council mostly among his own and never appears too much in public, for the mass mob is like a beast which destroys all that it dislikes. Too many today, and have since the beginning of time, made their religion and philosophy a source of bigotry, intolerance and power levers to bring people into their respective folds or suffer the consequence. Neither the VARDAN preaches this nor does the *Shariyat-Ki-HURAY* ever state that we shall resort to violence in order to force others into our fold as orthodox religions have done.

The *Shariyat-Ki-HURAY* is never to be used as a source for power politics and other means of gaining control over our fellow men. It is a holy scripture used only for the spiritual unfoldment of Souls and for the uplifting of the human race. When the sacred teachings of the VARDAN have been put into printed books, as the *Shariyat-Ki-HURAY*, all VARDAN chelas can go forth and by using it as reference can give all the holy scriptures of it to the world. There is none greater than this magnificent scripture and we, as the chelas of VARDAN, must use it as the source book, the living Bible of our beliefs and faith. There is no answer to any question which is not found in the books of the *Shariyat-Ki-HURAY* and fortunate is he who is able to read the original records and fortunate are those who will be able to put their hands on the magnificent books.

These translations are being manifested in an unusual manner. Often I have to struggle to get the correct wording and meaning down on outer manuscript form. Sometimes it comes easily and other times it is written by mysterious means. I have come into the office on certain days to find that several pages were written during my absence. Pages have manifested themselves in the typewriter at times when I was in the other room of the office. All of it is the work of the VARDAN taking a hand in the manifested books of the *Shariyat-Ki-HURAY*. I feel that of myself, as a humble channel for all that is coming to you, that service to the HURAY is placed before all other things in life.

When Soul has made Its choice of missions, that is to become a co-worker with the HURAY, and if It decides to return to the world as the MARGATMA, the Living VARDAN Master, there is a long period of training he must go through before taking the title. He is put under the VARDAN Masters for discipline and kept at the training for perhaps a few centuries. The VARDAN must revise Its incarnation again in this world without knowing many times who It is and why It must go through suffering and hardships. The curtain has been drawn for It, and without consciously knowing, It goes through the disciplines before the VARDAN Masters will inform It that now the time has come to become the MARGATMA, the Living VARDAN Master.

All questions are answered in the *Shariyat-Ki-HURAY*.

I am always with you.

Affectionately,

Paul Twitchell

No. 55 – October 1970

"Why the Only Way to 'Peace of Mind and Heart' is Through VARDANKAR"

Dear Friends:

There is a concept which orthodox religions and also metaphysics preach these days, and that is that anyone can gain peace of mind and heart in the human state of consciousness. This of course is a false premise based upon appeasing the individual ego of man.

It is in a sense a dangerous attitude to take for it misleads people, and consumes valuable time and energies in pursuit of peace and freedom which does not exist. They are looking for something which isn't there in the beginning. So one begins to wonder if what he is being told is merely a sales program in order to gain converts for the causes of religions and metaphysical societies. At any rate, one desperately grasps at whatever is possible to gain some happiness in this world, and whatever is told him by anyone who appears to be an expert seems to register with strong impressions.

Every VARDANist is aware that the phrase "Peace of mind and Heart" is a pseudo statement, much similar to any advertisement slogan. Many leading clergymen of the present times are guilty of helping to impress this ingenious device of the Kal (negative) force on the mind of the public. The Kal only uses them in its own subtle way to put the masses under its control. Such pitfalls are common and those who fall into them are likely not able to struggle out of them, and have freedom again. At least not until he becomes an Initiate of the Second Circle in VARDANKAR.

This is one way of trying to establish the mental (psychic) principles in this world. Every VARDAN chela

knows the mind is too well grooved in the age-old methods of the five passions of lust, anger, greed, attachment and vanity. Therefore, many premises established in the mental world are bound to fail because the mind is little more than a machine which acts as a master or a slave of the individual. In western religious studies mind and spirit are confused. Few, if any, know the difference between them. The expression Divine Mind is a common one among the metaphysicians, but there is no such thing as divine mind for the Supreme Divinity is far above the mind area.

The mind is not self-conscious, nor self-acting. It has no power of automation, or initiative. It is simply a machine, though highly sensitive, and extremely powerful when motivated by the VARDAN. It can never do anything other than what it was fashioned for and trained to do, and like all machines it is automatic in action.

Therefore we cannot base our attitude upon peace of mind and heart in the lower worlds. But it's possible to establish "peace of heart" through VARDANKAR, for all intelligence, light and power comes from Soul. This statement is literally and universally true and without qualification. All light, intelligence, harmony, rhythm, beauty, wisdom, love and power comes out of Soul. But Soul always works under a serious handicap, as the lower worlds are not Its native habitat. Within this material world It is obliged to work under and through a series of sheaths of bodies which are like cumbersome diving suits, the covering of mind and matter. Under all these coverings Soul finds it exceedingly difficult to express Itself and to have Its own way in this world.

Often It is unable to control the mental body because of the manner in which the mind runs wild, agitated by passions and the control of Kal upon the mind. Soul's ability to express Itself at all depends upon the

responsiveness of Its chief instrument, the mind body. But if the mind becomes unruly, defective, or diseased, Soul is powerless, and the same applies to all the coverings worn by the Soul to serve It, and to weaken Its power of expression. These coverings, the physical body, astral body, causal body and mind body are all important to Soul in the lower world. But of all of them, the mind body is the most important for if it becomes distorted or unruly then Soul can't work normally through it. The finer forces of mind and Soul must have fit instruments of expression or they cannot function on the material planes.

The sense of balance between Soul and mind is exceedingly delicate. The disturbance can be the five passions of the mind which have been named time and again; they are Lust, Anger, Greed, Attachment and Vanity. These are the five faithful servants of the Kal power and make their domain enemy country for Soul. These are used by the Kal Power to mislead body and mind and make trouble for Soul. The worst of all this is that mind seems to enjoy being swayed by these five perversions and will lend a ready ear to its whisperings. Soul is ever on the watch for the insidious mental habits which creep up like serpents and fasten themselves onto the mind with repetition.

The protection which the individual has against all this, that is Soul has against these forces of the mind taking charge of the body, is through the VARDAN. Nothing can defeat that Soul which is immersed in the VARDAN, for sacred words and sounds are greater than any of the forces of the Kal power. It is only when we put our faith and confidence in the MARGATMA and the VARDAN that all protection against the Kal will prevail. For without the sacred protection of the MARGATMA nothing can stand against the Kal power when it desires to take over the mind

and defeat Soul in every possible effort for goodness in this world.

All is self-responsibility and the individual must make his own decision as to what way he wants to go. The only way for peace of heart is, of course, the way of VARDANKAR.

I am always with you.

Affectionately,

Paul Twitchell

No. 56 – November 1970

"The Problem Every VARDANist Faces: Self-Discipline and Being Your Own Worst Enemy"

Dear Friends:

Now is the time to discuss one of the problems which every VARDAN Master has had to face since he has come to work with people and to help them return to the heavenly home. This problem is the individual himself who cannot face his own daily existence and live with himself. He is his own worst enemy, which is true of most people.

The matter of being one's own worst enemy is not exactly as it may sound. The problem here is that the individual has never had any self-discipline drilled into himself and he becomes the victim of the Kal power. What I am trying to say here is that he must have enough self-discipline to resist the Kal power and not allow himself to be used as a channel for it. He must know right from wrong, that is, the difference between the VARDAN and Kal power, so that he can permit the former to use him for his own benefit so that the universal worlds can be served, while at the same time he is serving himself.

The Kal power will establish and build up the ego in the individual to make him believe that he is the center of the universe. That he is greater than all others including the gods, beings, entities, and sometimes giving him the feeling that he is immortal. This leaves no place in his heart for the love of God and the love of others. But the deception comes when one proclaims love for the world when he cannot give love to himself, nor to his family.

It is naive to proclaim that love will settle all problems of the world and that we must give it to all regardless. This is only a soft, ingenious approach to life, for such persons

have neither the knowledge of what life is nor how human nature will take advantage of this particular attitude. This is the old religious attitude which has been used for centuries by wily politicians and leaders of sects and factions to soften the masses, sometimes their own and often times that of the opposing nations. This has been especially true among youth of all nations. In other words, one preaches love, generosity and giving of the self on one hand while practicing violence on the other.

Man goes through several stages of life, from the cradle to the grave. He begins his life as the infant which demands attention, and if he doesn't receive it will create tantrums. He moves into the primate period in which he will know nothing except what comforts of life are furnished by his parents. Next, he moves into life that begins at early school, in which he accepts life as opposition and resists it terribly. During his early teenage he finds destruction of more interest than creativity. During the late teenage he learns that muscles are good for use in athletics or destruction of life and property. Following this he begins to see that brains will get him more places than muscles and starts using them. During his youth or early manhood he seeks an outlet for sex activities. Perhaps marriage comes or he wanders for a while looking for an ideal mate. During middle age he looks back on his youth and tries to adjust himself to the routine of life, and raise his children by warnings and guidance of his own experiences. But youth doesn't listen for it must seek its own experience without advice, especially from its elders. There is nothing in life more confident than youth, for it hasn't met the bumps and hardships of life. It has the protection of the home and without this shield often turns bitter and unhappy toward life. Youth would seek out the advice of the drunkard in the gutter rather than from

parents, because of the grounds of familiarity. There is truth in the old adage "familiarity breeds contempt." This is true within family units, but few mothers and fathers ever understand this.

There is old age for man. He dwells in the twilight of his years knowing that death is not far away, and there is little that he can do about it. Therefore he puts his mind at whatever ease by trying to relive his life in memories or bolster his ego by boasting of what he accomplished during his lifetime. But he knows and feels his weakness and inability to stop time and return to his youth again. No matter how much life has buffeted him it is hard to give up this world, unless he is a VARDANist.

We know that life brings nothing but hardships in this world. Man should not give his attention to anything but God. Those who come to me with their daily problems have my compassion, but still I realize at once that they are depending upon the worldly goods, circumstances and human love to sustain them. Once the individual understands this then he ceases to be his own worst enemy. He comes to that point where he is in love with all life, but his greatest affection is for God. He does not scatter his love among people openly but meets life in a manner of holding good will for all. His problem with the Kal power fades away and he becomes a shining example for many.

Often the individual will become hung up on one of the stages of his early life like destruction of life and property. Hence, he may become an open enemy of society. Otherwise, he may turn to sly cunningness to take advantage of his fellow man.

All these things the VARDAN Master sees in those who come to him for succor and resolving of their problems.

So often I have taken on the karma for many of these people, and now it's beginning to bring about too much

pressure upon my physical body and inner self. Daily I have taken on the karma of chelas and daily I have passed it on to the VARDAN to be resolved. It is not without effort that this is done. But it's done with joy and knowledge that it is giving happiness to so many.

I am always with you.

Affectionately,

Paul Twitchell

No. 57 – December 1970

“Overcoming the Psychic Forces in One’s Life Through Faith in the Living VARDAN Master”

Dear Friends:

This is usually the time to speak of the old year going out and the new coming in, but there is so much to say that we bypass the sentimental aspects of life, which are the astral feelings, and go to something more important.

Many of you do not yet find the difference between the spiritual and psychic forces and, of course, experiences. Some people turn away from VARDAN because they cannot find any psychic phenomenon in It. This is sad indeed because they are looking for that which dazzles the senses and makes them believe in the material instead of the spiritual side of life. Also few who desire to take up the study of the spiritual side of life are at all interested in disciplining themselves in the physical to go further into the heart of the HURAY. So many believe that discipline isn’t necessary, and it certainly isn’t when it comes to the psychic phenomenon.

Anyone who is a VARDANist and has to visit fortune tellers or use other means of knowing their own future hasn’t advanced very far on the path of VARDAN. Those who advance to the Mahdis (the fifth plane initiates) will tell you of the struggle each has between disciplinary methods for themselves and keeping themselves on the true spiritual path. It is a fight to break up the old habits well-grounded in the psychic fields and trying to reestablish new grounds for living. We are not fighting the physical habits as much as the psychic habits which have likely been established in us since the advent of birth, and, of course, habits of the parents and family. If a mother smokes it is

therefore considered that the child will smoke for the psychic habit has been instilled in him from birth.

However, we are looking beyond this to the habits of complaints, and the five passions of the mind, such as Anger, Lust, Attachment, Greed and Vanity. These are all psychic forces which are working in man, instilled by the Kal forces and will continue unless the VARDANist wishes to get rid of them. He may start shedding them by listening to and obeying the desires of the MARGATMA, the Living VARDAN Master. If he still has bad habits of any nature when at any of the seminars, these should not be shown in public, such as the Mahdis who might not have won the struggle over smoking. He does not have to smoke in public where other VARDAN chelas might be, nor does he have to smoke if teaching a Satsang class. Certainly not in front of those who expect him to be more like what the MARGATMA expects of him. If he continually disobeys the wishes of the MARGATMA, it might be that he could lose his initiations and have to start all over again. Then he has lost the favor with the MARGATMA and may not regain his status again.

This has been true with some initiates who persist in violating the simple laws laid down by the MARGATMA, the Living VARDAN Master. They persist in complaints, demands for themselves, smoking and vanity until one day the Living VARDAN Master finds they are no longer worthy. When he does so they are cut off the Wisdom Notes and he withdraws his presence from them. The culprit does not understand this and makes his complaints loudly, but the Living VARDAN Master listens patiently and leaves his decision as it is without any changes.

People never believe anything outside the narrow spectrum of their own existence. This is why the violations of the VARDAN initiations abound. The spiritual kingdom

of VARDANKAR never allows for the lower to involve itself in the higher elements of its own world. The higher the chela goes on the spiritual ladder the closer individualism is to reality. Man's main problem is the weak man who is controlled by the Kal power. We should not hallow him with pity but shall see that the message of VARDAN is placed before him so that he may have the opportunity to accept or reject it. If he is self-centered he will travel in very small circles and will miss his opportunity, but if he is enterprising he will find the mainspring of any important human endeavor must be moral strength and generosity. If so he will seize the opportunity of VARDAN and begin at once to try reaching the spiritual worlds.

Faith in the MARGATMA, the Living VARDAN Master, can help resolve any problems. We live in an age of fear and it seems that every media which strikes us is like reading a list of fear reminders, things to worry about just in case we cannot think up enough for ourselves. The antidote to this fear psychosis is that once you get a heartful of the VARDAN, one does not any longer have a mind full of fear. This is because fear and faith cannot occupy the same space at the same time. Faith is always stronger than fear; this means then that fear can always be banished by faith in the MARGATMA, the Living VARDAN Master, who is the VARDAN of Itself. Once you enter into the sacred band of initiates then this fear gradually goes away and the empire of the VARDAN becomes a part of your world.

At the present we do not work in the field of conflict except in the spiritual sense, such as faith versus fear. It's well known that two ideas in conflict can produce force; therefore the greater force which comes out of these two ideas is that of faith in the higher cause of VARDAN. It's well known in America that few people will trust you

unless you are irreverent. This is a holdover message from the old western frontier that the outlaw is worth more than the sheriff. But few people ever think that faith is without problems. Its main problem is its steady, quiet persistence to hold the chela to VARDAN. There is always a struggle to make every member of the faith in VARDAN give up and follow the path of fear. This is always the trap of the Kal to do this. It is the Kal's ideal to hold the individual for as long as possible in its own kingdom before letting go.

Those who know and understand the tricks and ways of the Kal are never bothered by its subtle attempts. But those who do not know are subject to distress, doubts and unhappiness. So the proper way is to put faith in the VARDAN and follow out Its dictates regardless, knowing that all will be well provided you hold to faith in It.

I am always with you.

Affectionately,

Paul Twitchell

No. 58 – January 1971

"The True VARDANist Will Avoid the Spreading of 'Ego-Driven' Rumors"

Dear Friends:

There is a lot of idle chatter going on by some chelas in VARDAN who make the unusual claims that they are going to be the next MARGATMA, the Living VARDAN Master. But whatever you hear about this can be taken with a grain of salt, as the old expression goes. It simply isn't true.

The next MARGATMA is about fifteen years away. He is now in training but where he is nobody knows and won't know for a long time yet. Meanwhile, I am serving as the MARGATMA, the Living VARDAN Master, until the time comes to appoint a VARDAN Master who may serve in the interim until the next MARGATMA is appointed. So those who make claims to the spiritual title are being boastful and exceeding the very characteristics of any of the VARDAN Masters. The Masters of VARDANKAR are not at all forward in temperament but quiet, almost shy in nature and frankly very brusque in speech and manner.

The strange thing about those who make claims that they are to receive the spiritual title of the MARGATMA when I give it up is that they never think about their own welfare in this case. Those who do this are punished in some manner or other. Their very claim leaves them without any foundation for it shows that they are making false statements knowingly and this is a lack of spiritual growth. Therefore, whatever is said, the chelas know it as being outright falsehood and pay little attention to what is being said by these particular individuals.

Naturally there is the old statement that many false prophets will arise who will speak in the name of the

MARGATMA, but none should listen to them. There are many who will speak and make claims but none who are the VARDANists should listen. There have been those in the past who have made claims to being VARDAN Masters but they have disappeared into oblivion and nothing more heard of them. A few have lingered on but with certain punishments which have been brought upon them personally. This is true of all those who have made statements which had little foundation for them. If anyone listens to such tales being carried by these false prophets he is in as much danger of letting the Kal slip into his consciousness as any other way it can get in.

Kal loves to bolster the ego of anyone it can, especially those in VARDAN. When we begin to show off our knowledge and spiritual growth to others there is always that possibility that we fall into a stalemate and have a hard time getting out of it. It is then that the inner circle of VARDAN is closed off and we feel that nothing can be gained by striving for spiritual life. When this point arrives in the life of the chela then it's possible that he falls back into the psychic side and begins to suffer the pangs of emotionalism and unhappiness. He has forgotten that the lips of wisdom are closed except to the ears of understanding.

The ego is the main factor in the mind of these who make claim to the MARGATMAship. It not only lies in this era of false statements but also in the fact that many persons also state with the deepest sincerity that they are, as individuals, the reincarnations of some great personages from the past; religious, conqueror or political. It is true that we find some who state with the utmost candor they are Mary, mother of Jesus, Napoleon, Lincoln, St. Peter, to name a few. But like those who make claims to the spiritual title of MARGATMA, these people are naive and are trying to hold

something of the ego which makes them important in the eyes of their fellow men. Naturally, we are apt to run across those who state publicly that they are the reincarnated Jesus, but their actions and deeds do not prove out to be anything near this great being.

Such people who consider themselves being greats from out of the past are generally ordinary persons. But they want to be somebody so they will take certain steps to announce themselves as a reincarnated being who has made a reputation sometime in the history of the human race. It is an attention getter, an ego booster which they believe is necessary because now they are someone on the social ladder of humanity. Perhaps only a few friends know this but this doesn't matter because it has instilled a certain amount of confidence and brought about so much attention. Where there is a democracy or an open society ruling this type of person is more apt to be known to whatever his public is, large or small. But he has a certain freedom not known to a closed society to express his ego.

This ego expression seems to be one of the major causes for problems which creep up in the open society. It mainly comes through public education which encourages everybody to express themselves publicly or through some media. In a sense, education is not of any great benefit because it is too narrow in its scope of trying to teach young people to act and behave in a certain manner which is necessary to make a society operate in particular directions. Of course, the public media enters into this argument. Anyone who has a complaint can in a sense use the public media in some manner or other. This is not good because it allows the Kal to enter into the public stream of thought and causes upsets and disturbances of those seeking a tranquil mind.

This is what happens when those who make claim to

being the next MARGATMA do so. They may not enter into the public stream of thought but by speaking to their friends and perhaps a group in VARDAN they spread dissatisfaction and unhappiness. I have never announced yet who would be taking my place as the MARGATMA, but there are a few who have proposed to do so, but this means only one who has not come out of his childhood yet. Meanwhile it may be necessary only to appoint a VARDAN Master in the interim who will not be a MARGATMA, nor the Living VARDAN Master, but who will serve only during the period when the next MARGATMA reaches maturity.

I do not believe that those who make the claim for the MARGATMAship really know what hardships one has to go through in order to attain this position. The responsibilities are so great and service to the world is so much that the body cannot often stand the strain. The problems which arise and must be confronted by the MARGATMA are vast and never ceasing. Sometimes it is too much for the MARGATMA much less anyone who has not been unfolded to the spiritual level that he has reached.

The less attention that you will pay to these persons who make such claims the better off you will be spiritually.

I am always with you.

Affectionately,

Paul Twitchell

No. 59 – February 1971

"The Delicate Jewel of Every VARDANist — The Love and Presence of the Margatma, Living VARDAN Master"

Dear Friends:

I have said again and again that love is the greatest aspect of VARDAN. Unless one practices and lets love live in his heart every moment, he cannot call himself a VARDANist. He cannot think of himself as a member of VARDANKAR which is the most exclusive inner society of all God's universes.

Love is the highest of all qualities in VARDAN and must be treated as a delicate jewel by those who have it. The precious balance in which any VARDANist lives in this life must be watched closely in his daily life. He cannot be swayed to go to the extreme in any emotional love for anything in life, nor can he become the opposite in a negative dislike for anyone. He cannot be critical of his fellow man in VARDAN, regardless of what takes place.

I love each of you with a depth of feeling that some can experience without my physical presence. The spiritual part of myself, which is the MARGATMA, is always with you. Many of you know this and feel this, but there are those who do not and do not feel this love of myself flowing out to you; nor can you see or feel my spiritual body with you. But in order to be aware of the true fact of love you cannot shut out this love of mine which is constantly flowing into each of you every moment of the day.

So many of you are lonely and without love, but I tell you again to come unto me, and you shall have all in life. If you are lonely and without anything, without love, open your inner eyes, look within your spiritual eye. I am there

waiting for you, knowing that you have that need of love and a fulfillment of love which overcomes the world. Unless one can see the Inner Master or feel his nearness, or know by faith that he is always with you, then he has not found the heart of the VARDAN. He has missed the whole basic point by which the VARDAN exists. Since the MARGATMA, the Living VARDAN Master is the VARDAN of Itself, then one must know that the body or the bodies of the VARDAN Master is that which is with you at all times. The MARGATMA is that which is known as the living Spirit of the HURAY, manifested in this world for those who have accepted VARDANKAR, and to raise them up into their heavenly home.

There are those who are lonely and wish to be with the Living VARDAN Master in the physical, but once they learn that this isn't necessary each becomes contented with his life. He feels the presence of the Master continuously and that awful feeling of loneliness passes away. Loneliness and isolation are the enemies of freedom, but most of those living in the human state of consciousness experience this so often in their lives. Generally each of us goes through this period of terrible seeking for understanding, happiness and mainly companionship.

This loneliness and isolation in the individual causes him to look for something which will fill the gap. Usually man looks for understanding and companionship with his nearest love, perhaps a woman or perhaps a depth in God. But so many times neither will give him any relief from loneliness. Therefore, many of us know that there is only alleviation from suffering through the MARGATMA, the Living VARDAN Master. It is not always physically possible to be with him, because of circumstances and conditions, but it is always possible to be with him because of his ability to place his inner body with each individual who becomes his

chela. Upon the acceptance of a chela, he then brings the chela into his presence, often making him aware of it, and often not. It depends upon the spiritual unfoldment of the chela as to whether he will know and understand that he is constantly in the presence of the Living VARDAN Master no matter where he might be in the physical body.

This is the heart of VARDANKAR and yet so many fail to find it even after some years of study. The individuals have no knack of looking inward for the Living VARDAN Master. They must constantly seek his physical presence in order to be reassured that he is there to give them comfort and succor during their hours of loneliness and depression. If the MARGATMA allowed all chelas to be able to telephone, see him and receive direct mail from each, he would soon wear out in the physical body and be translated from this earth plane. It's often said that if Jesus had not been crucified on the cross that it's possible that the masses of people would have killed him by their demands upon his abilities, energies and time. Since most people are only interested in their own welfare it's one of the major problems to take care of and give them succor.

There is no other spiritual path which gives the greater amount of succor and comfort which VARDAN does. It is due to the ability of the MARGATMA to be with each of his chelas at all times. The very expression, "I am always with you," is basic truth for when one begins to look into himself it's found that indeed the MARGATMA, the Living VARDAN Master, is constantly with him. He is as close as the breath and near as the heartbeat. Those who become chelas in the sense of being a true follower of VARDAN will experience this and never will want to leave. Those who are seeking some individual gain from VARDAN and treating it as though it was some path of metaphysics will seldom, if ever, have any experience of the

MARGATMA'S presence.

The MARGATMA is always with you in order to protect each chela from harm, give him life more abundant and of course the great love. This love once grasped and understood brings the chela into those heavenly planes of God. It is a throbbing, deep feeling of ecstasy which is always associated with the MARGATMA, the Living VARDAN Master, and is constantly present with the chela.

As said previously, there is no other path to God which can compare with VARDAN because it is the only one.

I am always with you.

Affectionately,

Paul Twitchell

No. 60 – March 1971

"The Importance in Avoiding Karmic Ties"

Dear Friends:

IT IS VERY INTERESTING THAT FEW PEOPLE EVER UNDERSTAND THE SUBTLETY OF THE SPIRITUAL LAW. I have put this in caps because it is very important that each of us look to the spirit of the law and never the letter of the law!

The main point which I am making here is that so few of us ever realize that by raising complaints, getting discouraged, getting annoyed with others, or letting our tempers run away with another person only seals our karma tighter with whomever we are involved. Often it raises new karma with another person to whom we would never have even given thought, nor would anyone of us ever want to have such a tie with in the beginning.

Everyone should know that the main principle of VARDAN is to see everything and say nothing. The world changes so rapidly that if we want to get on in life nobody can afford to align themselves with any person, nor any materialistic point of view. And, as a matter of fact, no psychic point of view. It is very strange when the VARDANist takes this attitude, he suddenly finds out that very few people have any point of view or will know and have strong feelings about anything. So many of those who take up the study of ESP and psychic subjects do not have any strength of character at all. The idea appeals to them that they can manage others through mind control, or become a success at selling and overwhelming people through some mental telepathy as taught by a complete stranger.

It comes to the point that since so many persons are all

bound up in psychic phenomena or have no strength which would bring about an attitude of strong principles, no VARDANist would want to be karmically tied to them. In other words, who wants to be united in karma with another person with whom they have the least of interest or any mutual feelings about anything in life? It's going from the top down or going backwards in their progress toward spiritual perfection. Nobody seems to realize this, but when we are upset by a clerk in a store, whose attitude is completely arrogant toward our desire for service, or become suddenly unhappy over a driver trying to crowd one on the road, it's best to be cool and detached. The very fact that we are trying to build up steam against such people is only involving ourselves with them by karma. This is more true than believed, should we become involved in an argument with them. If nothing else, frustration over deeds such as anyone else trying to involve us through an overt act will certainly take its toll if we react to this.

Most of us do not know that this is one of the oldest tricks the Kal force can practice on anyone to keep him involved in this world through new karmic ties. The further that we go up the spiritual ladder, the more that we spiritually unfold, the greater the temptations shall be to become karmically involved with another person. This is often innocently done; it often comes so suddenly that there is nothing that anyone can do. This is the way of becoming involved with the Kal force, and finding ourselves involved with another person whom we have never seen before, nor met in any past incarnations, and may never see again in any future lives.

The VARDANist is similar to an idealist who by actual physical means disseminates the revolutionary idea of VARDANKAR. He is an agent of agitation. His primary goal is to raise the level of revolutionary anticipation of

VARDAN to the crisis point at which the name and ideas of VARDAN become general throughout the world. He certainly won't get to this point of unfoldment if he should allow others to tie him in fruitless results. He gets sidetracked by all the psychic phenomena, such as hypnosis, ESP, telepathy and other things which are strictly on the psychic side. Many persons even in VARDAN seem to want to stop to pick the flowers instead of continuing on the path to the spiritual glory.

So many of those who complain or cry over their personal problems simply do not understand their own nature, nor are they willing to take a look at themselves. Many, times this is self-guilt. Few of us ever want to admit self-guilt about anything, for we have established ourselves as the perfect image and when anything disturbs this image we are upset and terribly distressed. This is the core of the self-guilt problem, for all persons who are on the path of VARDAN are reaching for perfection, but too many are trying to establish this quality within themselves by forcing it. We cannot do this, for perfection is not to be forced open. It is like a rose which must reach full bloom by growing into it, and not by being forced open through hothouse methods.

While we know that in VARDAN all persons who follow this path must stand on their own feet and accept self-responsibility so often some will not or cannot do so. These persons have never been trained to certain disciplines which come with such problems. We must always be able to stand up and face those problems which all of us have while living in this world. At the same time you must be aware that the Living VARDAN Master is with you, and is willing to give all possible help. But it's to be remembered that he will not shoulder the problems that anyone has unless it becomes absolutely necessary.

What brings about these upsets with other persons and their tie-in with respective karma is a very odd thing. Generally it's a problem of loneliness. Unless one believes that he always has the presence of the Living VARDAN Master with him there are going to be troubles. Unless he has the self-reliance of being a VARDANist (that is, a good one) he will have the problem of trying to relate in some Way to others, even though it turns out to be a quarrel of some nature. There is always the fight to communicate and too often it is a fight, because something annoys us and we start a fight with another person from just out of the clear sky. There is no reason for it except perhaps our energies are so low that we have become negative for that particular day. But the main thing that all of us must remember is that we each are human; that is, living in the human consciousness, and must either abide by its rules or the rules of VARDAN which is the positive side of all things.

I am always with you.

Affectionately,

Paul Twitchell

No. 61 – April 1971

"The True VARDANist's View and Outlook On Life"

Dear Friends:

Nothing important or real in the life of man has yet been seen or known, or said as a matter of fact, until VARDANKAR, the Ancient Science of Tuza Travel, reestablished itself again in this universe, in order that man might gain God-Realization again without all the embellishment of religion and metaphysics.

Man found himself without hope to gain spiritual unfoldment, traveling paths which were claimed to be the authentic way to the heart of God. But he has learned throughout the centuries that none of these have done much to succor his desires to live in the total consciousness of God. This remains a problem within a problem, one for him to solve, yet without any ending as long as he is struggling with the desires and attachments of the material and psychic worlds.

After the chela has spent his first two years studying, he finds that it was only the probationary stage which has led him to initiation. His time spent in the VARDAN Satsang classes can bring him to initiation as well as his time spent in studying the personal courses in VARDAN. Upon finishing two years of study in either the Satsang classes or the second series of personal discourses, he is then initiated into the true works of God. Then he finds the changes coming about, if not sooner.

Thereupon the true reality of the HURAY begins to show ITSELF. But only to a few will IT make ITS appearance before this time, for the passing through the various planes of the other worlds constitutes certain initiations in themselves. The initiate who has taken the second or higher

ones then begins to see that the dark night of Soul has passed and he comes into the clear, clean light of God once more. Joy, bliss and happiness replace the negative aspects of the mind and man finds himself able to take up the duties of God without hesitation and with a strength he has never before known. He finds too that his views of life have changed. He no longer looks at the psychic side of life but at the highly spiritual views and visions which are now a part of himself.

Also does his speech change. He now speaks with the positive aspect of God without even thinking of what passes through his mind to be vocalized to the outer world. No longer does he speak of "my Soul," but now as Soul for he is speaking from the Atma (Soul) level. Neither does he think nor speak in terms of "the Soul" because he is Soul Itself. When one uses the expression "the" or "my" Soul, he is talking from the body level. His semantics are changed when he reaches the higher levels and he becomes one who can now speak of "My body, or my mind, etc.," because he is Soul and speaking from Soul level.

There are other points also, especially that of the channel which one becomes when he reaches a certain level in VARDAN. Some persons seem to mistake this with mediumistic powers. This isn't true at all, because here we are working in cooperation with the VARDAN, the true spiritual power. The medium, or spiritualism, works only with the astral powers which are that of emotional or psychic forces which create phenomena. The two do not have anything in common with one another.

It is possible that despite man's progress and discoveries he still remains on the surface of life. That for thousands of years he has lost the path of VARDAN, but has observed, reflected and recorded what he calls history, the deeds of religionists and magicians. All the while chasing visions

instead of reality. We therefore find as Rebazar Tarzs once said, “If you want knowledge, you must take part in the practice of changing reality. If you want to know the taste of an apple, you must find that knowledge by eating the apple. If you want to know the reality of the spiritual life, you must take part in it.” All of which is true — we must participate in what we are doing.

Therefore the only way the impending world disaster is going to be averted is to build more Satsangs and to increase the number of chelas in VARDAN. This is for the purpose of having more individual channels for VARDAN and a greater collective channel for the VARDAN to have an opportunity to make this world a better place to live and to bring peace to all. There is no other way of doing this. This is also your contribution for helping the MARGATMA to spread truth and its message to all concerned. It is also your contribution to mankind. This is the reason that we want VARDAN Satsangs in every hamlet, village and city throughout the world. Your contribution, being a vehicle for the VARDAN Itself, makes you important in the works of VARDAN. It needs you as you need It. By the year 1985 we should have several million VARDANists around the world. I do believe that a figure of 50 million is not impossible.

It’s found that man, instead of trying to become a vehicle or a channel for God, leans on the psychic powers so that he can have personal gain for himself. This is Lobha, that which is called greed, the third aspect of the five perversions of the mind. It is one of the most poisonous of the perversions and its function is to bind its victim to material things and cloud the mind to all higher values. When the VARDANist begins to fall into the psychic trap of this nature, he comes to a stalemate, or the dark night of Soul, and lives in this state until his viewpoint is turned

outwardly again. Thus he is working for himself personally with the smaller outlook on life instead of trying to do something for the whole, or for all life. It isn't exactly working for mankind, because this is a negative and limited viewpoint. But he is working for all life, this includes man, beasts, insects, plants, minerals, etc., and not only on this planet, but every planet and plane throughout the universes of God.

The outlook and view of life by the VARDANist is not limited by anything. He is like the movie title, "*On a Clear Day You Can See Forever*." In others words he can see eternity which has no beginning and no ending. It comes out of the path like a long white road and stretches up over the hills into the shining distance and the VARDANist can see all of it with its brilliance and vision that it gives those who have sought it and finally found truth.

I am always with you.

Affectionately,

Paul Twitchell

No. 62 – May 1971

"It Is Important for Every VARDANIST to Examine Their Use of VARDANKAR Terminology"

Dear Friends:

It's constantly found in the everyday thinking of most chelas that there is a misunderstanding about the semantics of VARDANKAR. This is from the very reason that so many of you have never dropped your orthodox thinking on religions in which you were raised. This is very important for time and again I have brought up the points which are to be discussed in this month's letter.

The main point is that when referring to Soul those in VARDAN will never refer to It as "you" or "your" Soul. If this is done we immediately know the individual doing this is working off the material plane, for he is speaking in the terms of possession. Anyone who is above the psychic planes and has dwelled in the higher consciousness will speak of It simply as Soul. What he is saying here is that he is speaking from Soul level and since this is so, he is It-of-Itself and all else within him is spoken of as "my body" or "my mind."

The use of the word "my" has no place in the vocabulary of VARDAN when it refers to Soul. You will find this in the traditional writings of orthodox religions and philosophies, but you will never find it being used by any VARDANists. The VARDANist knows better because he is always speaking from the level of Soul consciousness and cannot use such terms. He will never speak of another VARDANist in the terms of "your" Soul either. His inference will always be that of Soul for the individual will always be a Soul, not "my Soul" or "your Soul." But only as Soul. Once you catch what I am saying here the whole

viewpoint of the individual's thinking will change.

Also there is the word "the" Soul. No one should make use of this as a part of their vocabulary in VARDAN. Again this is making reference to Soul from the lower plane viewpoint. This is actually in violation of the spiritual viewpoint. And speaking of the spiritual viewpoint, the VARDAN chela must remember that when he acts and when he speaks it must be done from this viewpoint. Therefore, he has a revolutionary change of everything within himself. Normally, the changes in him would never come about because he is constantly taking the viewpoint of the works of VARDAN from the lower planes. This is the way of the orthodox religions and philosophies. If the chela is going to act, speak and do in the spiritual senses, then he must accept the fact that his words, speech and deportment are to be from the heavenly state and not from the psychic planes.

This is apparently a new idea in the spiritual fields but when anyone is working in the field of VARDANKAR, it must be remembered that he has entered into the higher worlds and must abide by the laws under which he is now serving. Now he is informed not by human conscious mind, but by the VARDAN. No man merely in the state of human consciousness can judge the VARDANist any more than an animal having simple consciousness can judge the human conscious state of man. The VARDANist is in fact the new species of the human race, not understood by men. When in this state the VARDANist has developed an intellectual illumination of the most pronounced character, and a strongly marked sense of moral exaltation. He has also the conviction, the sense of immortality, the extinction of the sense of wrongdoing and the extinction of the fear of physical death.

Knowledge, according to Lai Tsi, the great Chinese

VARDAN Master, has three degrees: opinion, science and illumination. This means the first is the instrument of the senses, the second is that of dialectics, and the third is concerned with intuition. The knowledge founded on the identity of the VARDAN is that which is the knowing with the object known. This only means that whosoever is dwelling in the knowledge of the third degree, which is illumination, will speak and act in the higher senses. Neither do we speak of “my love” nor “your love” nor of “his love” but in the sense of the great love which is possessed by whoever has it. Again, very few illuminated persons ever speak of love except in the sense of the HURAY’s love. It is hardly ever brought into the human world at all, because it is demonstrated and never spoken about.

In reading the lives and the experiences of those who have been fortunate to receive the light and sound through the MARGATMA, it’s learned that they developed a new language, a new understanding and a vocabulary which was absolutely different from what they knew before their experience. Therefore any man who is in the VARDAN consciousness is the new man. He knows, understands, looks and speaks the new language. He is the new wine in old bottles, refreshing to know and to listen to as one drinks in the newfound wisdoms. He must be that which has gone beyond the cosmic consciousness which most people believe to be the ultimate Reality. He has also passed the Brahmic splendor, and the visions of the Christian saints. He is ever sailing in the seas of the HURAY, on that Ocean of Love and Mercy.

To the human state of consciousness there is a lot of good in this world, but there is also a great deal of evil. To the one who has touched and been able to dwell in that higher state of consciousness, the VARDANshar consciousness, there is

neither good nor evil. The blessings of the state in the Kingdom of God is that which makes Soul realize Its true destiny once more. In this state one doesn't speak of "my Soul," nor of "your Soul." He never speaks of the MARGATMA as simply the Living VARDAN Master but in the fullest terms which properly describe him as the MARGATMA, the Living VARDAN Master.

As stated before in a Chicago lecture during April of this year, the MARGATMA is the full consciousness of the HURAY. It is a title which represents the highest of consciousness in the light and sound of the HURAY. The individual wearing the cloak of the MARGATMA is therefore in the highest state of consciousness. But at the same time he is the Living VARDAN Master. He is the Living VARDAN Master who has manifested in the body, and must use the body as his vehicle for the uplifting of those who come unto him. Hence, he is the MARGATMA, the Living VARDAN Master, and should be given this recognition when addressing or referring to him in the written sense, and not just half the title.

The Living VARDAN Master is the physical vehicle which all can see, hear and touch. Therefore I am the MARGATMA, the Living VARDAN Master. And in examining your terminology one should carefully think about what has been said here in this month's letter and try to follow out the basic principles as laid down.

I am always with you.

Affectionately,

Paul Twitchell

No. 63 – June 1971

"The Insidious and Negative Kal Habits of Griping, Blaming and Complaining"

Dear Friends:

It appears that the majority of the human race, and this includes many of the VARDAN chelas, have such a built-in consciousness about complaints, that they never realize when they are complaining about their fellow chelas and others. This is the third time I have spoken about this common ailment among chelas and yet when around some I still hear complaints about their fellow chelas, or get many letters with the same thing in them. It always shows me at what level these people are, when they raise issues of this nature.

This shows something which they are unaware of, that few know that the majority of the human race has been trained to be negative, and is negative wholeheartedly. It's similar to the very idea that many people would use VARDAN, if at all possible, to have their own material gains. They do not know any better than this. They are so deeply steeped in negativism that they can hardly bring themselves to believe there is any such thing as the deep and mystical powers of the MARGATMA, the Living VARDAN Master. They have become slaves of the Kal (negative) power, and having their own vices, because the negative needs negative habits, they are pretty certain that the MARGATMA, the Living VARDAN Master, has them also.

Desire is the source of all pain. We all have a tendency to let ourselves become slaves to certain habits, which is to surrender to the Kal force because it's easier this way. This

is what is known in the world as the herd instinct, and most of us have a tendency to want to follow some sort of leader who is promoting or preaching the Kal way of life, although he doesn't say it out loud, but keeps hinting at it and trying to take over the thinking of his followers. This is the Kal way of doing things, for out of laziness we let somebody else do our thinking for us and take over our responsibilities, whereas he will simply load us down with more of them.

Most of us fall into the lazy habit of blaming someone or something else for our problems. This is because we have acquired the habit which is negative (Kal) and are too spineless (Kal) to break the habit. This leads to complaints about other chelas which I have tried to point out again and again to stop. It leads sometimes to complaints about the way that the VARDAN office is or has been run in the past. Such complaints only lead to problems for the complainers. Many people start smoking imitatively (negative habit) because they have seen others smoke, and because they imagine that such a thing must be good if others willingly succumb to it. Once you demonstrate that you can do without anything, you will have it thrust upon you. Especially demonstrate that you would be besmirched by something and you will surely be overwhelmed by it, because you will be a challenge to the whole materialistic world.

This is the way that the Kal works, for it cannot stand to be ignored. An example of this was that the early Christians reacted against the Roman deities and literally had them thrust upon themselves to such an extent that the Christians became martyrs.

Too steadfast a positive attitude is likely to bring out an overwhelming negative reaction in others, perhaps even destruction. The trick is to give in occasionally, but always

be able to walk away from a situation and to never need anything, so badly that you cannot do without it. Most business deals are done unnecessarily because there isn't anything to gain by them; they are usually done for the reason of getting the other fellow or company to react, meaning to force him into the position of being negative. When he becomes negative this means that he needs you and therefore you have gained the control of the whole situation at hand. When anyone has reached that state of the VARDAN consciousness where they no longer need anything, they are not chained to facts by response but can handle their own situations freely as they have now become free. And when anyone has reached this state then he is able to speak out his mind or do as he wishes in the society to which he belongs and hardly be touched.

This is the whole answer to those who raise complaints about their fellow chelas. They are still in that stage of responding to negative actions on the parts of others. They should be above this and never be in bondage to the Kal powers. This is what I have been trying to teach for years, but few people have understood what I have been saying. I want everybody chained by their passions to respond and react to the power of the Kal force, to break out of their bondage. Until they do this it's going to be a problem over and over again; but none who are in the bondage can see this. And sometimes if they can, they do not know the way out of it.

Where before he might have been anxiously asking the MARGATMA, the Living VARDAN Master, about being trapped inside himself and unable to get out, now he is forgetting such a thing and sees that it's his introversion which caused all the trouble. No one can look at his problems from a subjective viewpoint for any length of time without being trapped within himself. He is never free

of this until he begins to look outwardly, or externally, toward the world. This is about the only thing which will resolve his problem of being trapped within himself.

VARDAN is the fulcrum upon which all life is balanced. The chela must remember this as he goes through his daily experiences and at the same time practices VARDAN for his needs. He will soon find that complaints ease off and everything becomes that which is, and he cannot do anything other than to be positive about everything in life. He no longer cares about himself, in the sense that he gives up everything in order to gain for himself in the spiritual way. He no longer is anxious about his future for it's all here and now and he doesn't need a fortune teller to give him what he wants in life, or where he is going and what he will be doing a year from now. He is in control of himself, but first he must stop griping, complaining and become conscious of what he is doing with his life.

I am always with you.

Affectionately,

Paul Twitchell

No. 64 – July 1971

“Understanding the Importance of Sacrifice Through The Example of The Living VARDAN Master”

Dear Friends:

This month’s VARDAN Letter will take up the discussion of the importance of the sacrifices of the followers of VARDAN for the whole of Its cause. Very few actually realize what this means because they are too interested in learning something about themselves, or trying to gratify some desires of minor importance to themselves. However, since we are dealing with persons on all levels of life, one cannot expect to have a full achievement in getting all individuals to see the larger scope of the Akshar, the imperishable consciousness, that which we strive for as the ultimate goal of all life.

VARDAN is the fountainhead of all religions. It is life of Itself, and therefore all religions, all science, and all sacred writings as well as all things in life are subservient to VARDAN, by divine law. Therefore we must never think in the terms of what the VARDAN can do for us but what we can do for It. The sacrifice comes from the charity and love within each of us. It comes by serving our fellow men, the human race and by serving the MARGATMA, the Living VARDAN Master. The sacrifice comes by giving up one’s own possessions, that is, by giving up the hold on them, and serving others with love in the heart for all. You are never alone in this sacrifice, for the MARGATMA, the Living VARDAN Master, serves all people, all beings and creatures, including all species of plants, animals and life itself, on every planet in this universe, and every plane within the universes of God.

His sacrifice comes in the form of an overwhelming love

for all things of life, man and the subspecies, beings and entities on all planes. Not only does he serve mankind, but each individual Soul and Its fellow Soul from the earth plane to the Ocean of Love and Mercy. He sacrifices his time, health and anything which would have a hold upon his mind and interest in this world. He is not like other men for he has no possessions, nothing to keep his heart and Soul interested in this world, except the love for his chelas and the love of his chelas for him. He has little or nothing which could be called his own, and if it weren't for those nearest to him, it's doubtful if he would have a place to lay his head, or substantial amount of food to feed himself. Therefore, it's the devoted chelas who give to him for the sake of love alone that sustains him and returns their love for more than it would count in any material remuneration.

The supreme sacrifice for all chelas goes on constantly. And more than this, he constantly makes the supreme sacrifice for the varied nations who are at one another's throats constantly over political problems threatening war, the constant sacrifice against dictatorship, and the turmoils which shut off the freedom of the individual. The MARGATMA is one in the spiritual chain of VARDAN Masters who have tried to keep the individual free from all social and political environments, to give him freedom to follow the VARDAN as he so desires. All VARDAN Masters who have served upon this earth, especially each MARGATMA, have the sword of persecution raised against them. Some have sacrificed their lives and others have been put to actual torture. The Kal is the instigator, for it is his duty to try to destroy the human vessel in which the Akshar, the supreme consciousness, has placed Itself, known to the world as MARGATMA. The Kal uses all life forms, including that of man, to destroy the human form in which the MARGATMA dwells. Therefore, it is a constant

battle for the human survival of the MARGATMA to get out his message to the world.

The MARGATMA cannot break the divine law any more than you or anyone else can. It is only that he is on the highest of planes and on all planes at the same time in whatever body is used upon each respective plane. Therefore he is more subjected to the divine law than man because man only dwells in five bodies. The MARGATMA is the trinity, the HURAY, the VARDAN and the divine messenger in the universes of all God worlds simultaneously. Thus he is the law unto itself and cannot break the law, because he is it, the law. This is the basic source of the struggle between the MARGATMA and the Kal in the lower worlds. Kal-of-itself cannot do anything else but work against the Living VARDAN Master, for it is his own nature to do so. The Kal Niranjan was placed in this world for the purpose of withholding Soul from gaining perfection. His fight against the MARGATMA is exactly within his own areas of responsbility.

It is only the MARGATMA who can stabilize the nations of the world. It is only he who can bring happiness to the lower classes, by spreading the world of VARDAN among those in the poorer classes, among the intellectuals and the youth of the world. If he speaks a word of love to you, it must be taken in love by whoever accepts it. You find then that it is a very fact that he can change the world, and nations, and people, as well as the individual, by merely being present in a community, state or nation. Many times his physical travels to particular nations seem to prove no point at all to the average observer. He knows that something is taking place beneath the surface which few can see and understand. He can see the psychic and spiritual forces at work within the particular nation which he might be casually visiting, but his very presence can quicken the

solution of any problem which has been keeping that nation from advancing as a spiritual unity. For example if the nation has a dictatorial government, one ruled by a single head, and restricts the freedom of the people, the MARGATMA's presence might bring about a solution, although it isn't noticeable, nor does he get the credit. His presence as the MARGATMA, the Living VARDAN Master, and the chief instrument or channel for God, might be that influence created by the VARDAN flowing through him which brings about the changes for the better of all citizens of this particular nation.

The MARGATMA may suffer for the karmic debt which the nation and its people have created. He may have to go through a prolonged suffering for some reason which is mainly for the purpose of removing the karma of the nation and its people. He might develop illness which baffles medical authorities and certainly his own followers, for they do not believe that if he is a perfect channel that he could become ill. Such illnesses are not of the common causes of mankind but the karma which he has taken upon himself to remove a nation's debt and solve its illness, perhaps economically, political, health, and spiritually. When he does take on such karmic loads he might have a whole siege of problems to work off, which has been accepted as the karma of that nation, and he struggles to get it into the VARDAN stream to be completely resolved. This can often make him physically ill, or some other catalyst can trigger a chain of events which has the same results.

I am always with you.

Affectionately,

Paul Twitchell

No. 65 – August 1971

"The Serious Nature of the VARDAN Initiations"

Dear Friends:

Frequently there come up issues and situations in VARDAN which need our attention and must be discussed in public. Therefore in this letter we are concerned with those persons who come into VARDAN and take the initiation after a length of time which makes them eligible. Their attitude toward this all important, sacred event which takes place in their present existence is the turning point for each. Yet many overlook the point of what is happening in their lives and that which is most vital to each initiate now and in the future.

The first point which is to be taken up here is that the individual who enters into VARDAN must be aware of his own responsibility toward himself and others. If he has no pure motive for becoming a part of VARDAN there is a possibility that everything will reverse itself and cause him problems. The Acolyte, who is a member of the First Circle of Initiates, sometimes looks upon his initiation as merely another gesture toward the spiritual life and takes it lightly. He is entering into VARDAN because of a curiosity. He wants to know how it is going to benefit himself to gain more in this material world. This attitude is all wrong, and generally this chela fails because he doesn't understand the underlying principle of the spiritual Law. That is — before he can receive, he must willingly and voluntarily give of himself. If he doesn't remember anything about the initiation which he receives in the dream state, he has missed a great deal because there is a deep sense of responsibility to VARDAN developed during this period of time. He should be in great awe of the

overlying principle of VARDAN, this is — "Soul exists because of God's love for It."

Sometimes a chela comes to the end of a year or two in VARDAN and states emphatically that he is no longer interested in VARDAN and wants to drop it. First, we can say that he is mainly interested in psychic phenomenon. If he cannot get outside his skin as expected, he is very unhappy. But projection is something in which we are not interested. It is movement of the consciousness which brings results in VARDANKAR. It is the opportunity to fulfill the three principles of VARDAN, that is:

(1) meeting with the MARGATMA, the Living VARDAN Master,

(2) getting the initiation which connects one up with the VARDAN, the living life stream, and

(3) Jivan Mukti, which is receiving the spiritual freedom here and now, meaning perfect liberation during this lifetime.

The latter is connected up with the initiation which gives one freedom from his karma during this lifetime. Most chelas really do not pay any attention to what they read or what comes with the initiation. This is the great problem of VARDAN, for many believe that they are going to benefit and nothing else matters as long as they are receiving such benefits.

Secondly, those who become the Initiates of the Second Circle are the Arahatas, the teachers of VARDAN. It is a deep and moving experience to take the Second Initiation, but a few persons are again not completely touched by it, and they seem to take it in their stride with a false sincerity. They do not understand that by now the salvation of the Living VARDAN Master is for their liberation from the wheel of transmigration, from all ills of this life, or of any life, the last of all karma which may take a little time to

remove, but will be done before leaving this life. The initiation of the Second Circle is an individual experience to everyone who takes it. Yet there are some, mind you, who may leave VARDAN and go somewhere else thinking that nothing occurred and they have not advanced.

These individuals do not understand that by leaving the works of VARDAN they have halted their spiritual enfoldment and it will not continue again until they have returned to VARDAN. This means that they have put themselves in the position of having to reincarnate again and again until that day comes when they realized the mistake and come back to the MARGATMA, the Living VARDAN Master, wherever he might be, in whatever future life he and themselves are existing at that time. The whole point which I am trying to make here is the fact that they cannot leave VARDAN.

Some of you will become unhappy over this statement because whenever one is initiated he believes that he is free and can do almost anything he wishes, continuing his venal thoughts and actions and yet be liberated. How in the world does anyone ever believe this once that he is in VARDAN? But one should go over the definition of VARDAN again, imprint it upon his mind. “VARDAN is the fountainhead of all life; all philosophies, religions and sacred doctrines are the offsprings of It. VARDAN is life and life is VARDAN.” Therefore should anyone decide to leave VARDAN he has had a misjudgment for getting out of VARDAN is impossible. He wouldn’t be leaving VARDAN if he committed suicide because life also exists on the other side of the gates of death, and no matter what plane he would eventually come to he wouldn’t be out of life; no matter what form he would take he would still be in VARDAN. This applies to everything in life and therefore if the initiate is connected up with the VARDAN which is the audible life

current through any VARDAN initiation he is wedded to VARDAN for eternity.

Some who receive the initiation in this life in VARDAN are those who have gone through this experience. Someplace in their past lives they received the VARDAN initiation from the Living VARDAN Master, and unhappy with their experiences or something, dropped out as they believed they were doing nothing and kept reincarnating until this life when realizing something was wrong had to come back again. This time they know that it's impossible to leave VARDAN, and won't try it the second time.

This applies to every initiation, from the first to the fifth. When one tries to leave VARDAN after taking the fifth initiation, or any of the higher planes, he shirks his responsibility. He has accepted a position of high trust and when he walks away from it, there is deep trouble ahead for him. Little does he realize that he has, as the Atma Sarup, put himself in jeopardy, that he may be plunged into the world of matter again, and must start all over in his spiritual unfoldment. In other words, he has gone nowhere, and must begin once more in the mineral consciousness and work his way up through life to that position again. He has a longer way to go, through many incarnations, to reach that position of a fifth initiate once more. But this is his responsibility should he want to leave, this is the freedom which is, of course, the freedom of choice. To leave the MARGATMA, the Living VARDAN Master, is to create one's own problems which is like volunteering to live in the caves of darkness until he has discovered it's easier to exist in the beauty of light and sound.

I am always with you.

Affectionately,

Paul Twitchell

No. 66 – September 1971

"Every Chela Must Come to Live in the Understanding that the VARDAN is the Divine Reality of Life"

Dear Friends:

The VARDAN is the divine Reality of Life. It is the All in All when we look at It from the viewpoint of the Tuza Traveler. But from the viewpoint of the material and psychic worlds we see It divided into pieces, parts and specialized portions. This latter sight of the VARDAN divided into parts when it reaches the lower planes is purposely done so the mind can grasp the parts for an intellectual understanding of life. The mind doesn't have the capability of grasping VARDAN as the whole; it must see and use varied specializations of parts to exist within the world as a part of life Itself.

If we were able to see even a tiny peek of the whole, our senses would be so stunned that it's possible that none of us would be in balance again. God put the curtain over the whole of VARDAN in order to keep us from getting out of balance while in the physical body. This is the reason for the MARGATMA, the Living VARDAN Master, being with us in this life. He keeps each individual Soul in VARDAN quite balanced, giving a look at the divine Reality as often as possible so that Soul will and can understand Its own true nature.

This is the reason and the purpose of why I keep telling you that VARDAN cannot be put into a straitjacket like so many people try to do. Some call It a yoga, others try to make It a religion, and there are those who want to put it into spiritualism, or some psychic thing. Those who do have an orthodox viewpoint of VARDAN, and the whole. Therefore it has to think in parts. People get too wrapped in

their own traditional thinking about the sacred or spiritual side of their lives and want to put it into some narrow concept. This is what many of you are trying to do with VARDAN and when you come to think about it, VARDAN really isn't a path to God. It's living in the present, getting the best out of life, trying to dwell on the God planes at the same time one is living in the physical world. What else is there to say about VARDAN?

If you will go back to the book *VARDANKAR, The Key To Secret Worlds*, VARDAN is explained as "The audible life current, the essence of God, Holy Spirit, the science of God-Realization. It grows out of the experiences of Tuza Travel into the state of religious awareness, which the subject gains at his own volition via the spiritual exercises of VARDANKAR. The latter is correlated only with the movement of the inner consciousness (Soul) in the regions of time and space. VARDAN is involved in those regions above time and space in which all is omniscient, omnipresent and omnipotent — hence God awareness. All religions, philosophies and sacred doctrines are the offsprings of VARDAN."

Then it goes into the explanation of VARDANKAR, which is the science of Tuza Travel in the lower planes, those of time and space, to the inner worlds of ecstatic states. All of the explanations are right there and yet even our own chelas get mixed up with the facts that VARDAN is the divine Reality, the whole, the All in All. They, too, try to narrow it down into a path, a philosophy, yoga, or a religion. This cannot be done but those without any sense of largeness will try to do this; they will keep it restricted within some narrow confine with only a viewpoint that peeps out at the world like a rabbit from a hole.

Next to say is that I am not a prophet, a saviour, nor a holy man. Nor do I make claims of being the Christ

returned or that I am Buddha or any of the Bodhisattvas who are to succeed the noble Buddha. I make no claims to any of these positions or titles for I am simply the MARGATMA, the Living VARDAN Master, descended from the line of spiritual Masters who are those within the Ancient Order of the Boucharan. I received the Rod of Power from Rebazar Tarzs, to become the 971st MARGATMA within the works of VARDAN. The line of VARDAN Masters from its beginning in the antediluvian days, or the beginning of the universe, is pure and of its own Masters. It doesn't mix with any other line of Masters who make claims of going back into the past ages, perhaps a thousand years, perhaps a hundred years. Some of these teachers in religious works, and fields of philosophy may have studied with certain VARDAN Masters, but it doesn't give them any authority in VARDAN. They are all splinter groups off the VARDAN, since, as stated previously, VARDAN is the divine Reality, and must be looked upon in this manner.

Anyone who tries to separate VARDAN from its source, which is the HURAY, is making a great mistake. Anyone who tries to separate the VARDAN and put It in an equal position with any religion, philosophy or any science is also making the mistake of doing an injustice to themselves because they do not have the capacity of seeing VARDAN as the whole of All. It is the All in All, yet It is not God. nor is It that which we call the HURAY. It is the Reality, the wave of life which flows out of the HURAY into the worlds reaching the farthest end of the universes of God and returning to the Fountain of All Things. It is that upon which all life exists. However, in your work and mission to get this across to those who do not know or understand VARDAN, you will find those who have little imagination or broadness of thought or depth of mind. And since you

are working against the traditional orthodoxy of religions, it will be found that the majority of people just are not interested in what they can do to help their fellow man, but what they can receive from their fellow man, and mainly what God will do for them.

If we have a way of helping them to get something from God, people are certainly interested in us. But if we tell them that God must be served and will only give in return for what is given to IT, they leave us and go somewhere else. Neither can they get interested if they have to think about something. Therefore we have to appeal to people in an across-the-board approach. But we are mainly interested in raising their sights so that each individual who listens to our talks will know and understand that no man can confine God; therefore no man can confine VARDAN, for VARDAN is that which is the essence of God, and the MARGATMA, the Living Master, is the VARDAN; it is for this reason that the MARGATMA can be in all places at the same time, because he has reached the VARDAN consciousness and dwells in It.

I am always with you.

Affectionately,

Paul Twitchell

No. 67 – October 1971

"Major Obstacles that Prevent the Chela From Being an Instrument for the Living VARDAN Master"

Dear Friends:

Every chela in VARDANKAR must learn humility, gratitude, and develop the courage to believe in the MARGATMA, the Living VARDAN Master, and in an omnipotence working by a mighty evolution toward an ultimate goal. The chela has to learn compassion and tenderness and the meaning of the cry in the night. Also he must learn to hope that, for himself, he might become an instrument, if not of ultimate enlightenment, then at least for ultimate Realization.

Two major obstacles stand between the chela and the listed virtues named above. First is the psychic world that is filled with entities and negativism waiting to fasten onto those who are open to their influences. This negative power, which is the Kal, is like a gigantic ocean which is ready to suck any soul who bathes in it into its depth by currents and undertows. The psychic world is the meeting ground between man and God, and those who violate the spiritual law with the use of psychic phenomenon and the practice of it in order to make gains in this world with material goals are in deep spiritual danger.

Secondly, dogma is the next major obstacle which stands between man and the many virtues that he needs to have in his characteristics. Dogma is the enemy of human freedom. It must be watched for and apprehended at every turn of life's road and twist of the spiritual movement of VARDAN. Few people understand that life is made up of dogma, for it's a sort of intolerance, in a way, which says that all life events must be fitted into a narrow mold. This

narrow mold is telling that individual who has put himself into it that he cannot see life and its events any way but his own way, or that which his overseers tell him. However, each of those who are VARDANists must come to the realization that they each, belong to the chosen race of the superior being. All others are aliens, which are those who have not yet voluntarily taken up the path of VARDAN. These aliens, as we speak of them, are, in a way, heathens or pagans who have not yet found truth. They are the agents of the Kal, and the enemy of those who are the followers of the VARDAN.

We are concerned with immortality and eternity. We understand man's need for an extension of himself beyond the limits of the fleeting years. Every VARDANist wants to live in peace and harmony with his neighbor whether he is a follower of the VARDAN or not. But we do not allow our neighbor to take advantage of our love for peace and harmony. It is our place to see that he gains the information that VARDAN is available for him to redeem himself and return to the essence of his true self within the confines of life. We affirm the persistence of Soul into an eternity of union with the Creator, or of exile from IT-self. But we go further; we promise man a preservation of his identity and an ultimate victory even over the so-called terrors of death. What the neighbor fails too often to understand is that immortality must be begun in time, and that man must be given the spiritual resources to survive before Soul can grow to desire more than physical survival.

Everyone in VARDAN will learn sooner or later that he must develop a defense against what is known as public opinion against those who are followers of VARDANKAR. There is no monster so cruel and depraved as public opinion. It is the mass mind which crushes genius, strangles initiative, promotes mediocrity and thrives on injustice. But

it is the newspapers, the broadcasters and the politicians who make public opinion, not the people. The people are merely the followers of public opinion established by the public media. Public opinion is artificially created by professionals who are well versed in this field, therefore we must learn how to either ride with any storm or get out of its way. Many a genius has been destroyed by public opinion. Such men have offered their work to the public, but it was so far in advance of the public's understanding that it was called madness and laughed into the wilderness. The sensitive creators often took to drink or became convinced of their insanity and killed themselves. We will never let this happen to VARDAN; although in the past centuries there have been the strange and fierce battles to keep ourselves surviving above the attacks of public opinion, in ancient Rome, Greece, and China.

Those following VARDAN have always been greatly outnumbered by the orthodox religions. This is why they alone could create public opinion against the chelas of VARDAN and cause it to go underground at times in order to survive. But without anyone understanding what was taking place, the VARDANist was steadily reaching that point where suffering was a blessing, but not that state of being a masochist who takes pleasure in pain. It is clear from the *Shariyat-Ki-HURAY* that the chela avoids hardship whenever he can do so without shirking his duty or compromising his principles. He also tries, whenever possible, to ameliorate the suffering of others. When it is said that it is blessed to suffer, it's not meant that we should go out of our way to incur misery. What is meant here is simply that when trouble comes upon us anyway, despite our efforts to avoid it, we can find in it a hidden benediction.

Let me remind you that nowhere in the works of

VARDAN is there offered encouragement to the popular belief that anyone can purchase divine protection against suffering by merely being good. Quite the contrary, for the MARGATMA, the Living VARDAN Master, suffers more than anyone and yet if you follow him truly he will draw you into his suffering. In pain we discover the existence of something higher than this earthly happiness and contentment. It is then that we can detach ourselves from those things which hold our senses captive and we can set our eyes upon the eternal.

The blessing to be found is one of the present moment which takes place in the very midst of suffering. Look back at the times in your life when you were calm and contented and everything seemed to be going right for you. If you find that you became selfish, hardhearted, lonely, without the regard for higher things, for God, would you be willing to stay this way your whole life? Do not vex yourself by trying to explain the suffering you have endured in this life. Do not think that some divine agency is punishing or disciplining you or that God has rejected you. Even in the midst of your suffering you are in the realm of the heavenly kingdom. You are always the child of VARDAN, and in ITS protecting arms.

I am always with you.

Affectionately,

Paul Twitchell

A GLOSSARY OF VARDANKAR WORDS AND TERMS

(See VARDANKAR Dictionary for more complete definitions)

A

Acolyte The first degree of initiation in VARDANKAR. The *chela* receives this first initiation in the dream state and is put under spiritual discipline at the first stage of responsibilities, prior to formal acceptance into the reality of the spiritual worlds through the Living VARDAN Master.

Adept A VARDAN Master, one who has attained proficiency in the art of Tuza Travel and has become a member of the Ancient Order of the *Boucharan*.

Adi The beginning; the unknown Deity.

Adi VARDAN The primal God-force; the true force of that spiritual essence of God by which all life exists.

Adi Karma *Karma* not earned by the individual Soul; that *Karma* that was established by the lords of *Karma* in the beginning of Soul's journey in the lower worlds.

Adi Margatma The primordial *Margatma* of Tibetan origin. The line of mastership, originated in antediluvian times, has been handed down through the centuries by the VARDAN Masters by oral secret teachings to those who were initiated into the Order of the *Boucharan*. The Rod of VARDAN Power is handed down to his successor from the Living VARDAN Master when his time ceases on the physical plane. The day of the passing of this power is always on October 22. This power is symbolized in the nine *Dyyani-Margatmas* who are the rulers of the physical universe. They are discussed in the sacred scriptures of the *Shariyat-Ki-HURAY*.

Advaita The non-dual, the non-duality which lies beyond the worlds of duality; that which the VARDAN calls the true spiritual worlds, the universes of the God-realm; that which is beyond the psychic worlds.

Agam The inaccessible region, the *Agam Lok* which is next to the highest spiritual world known.

Agam Des Spiritual city in Himalaya Mountains where live the *Eshwar-Khanewale* (God-Eaters).

Agam Desh Inaccessible space.

Agam Purusha The inaccessible ruler over the Agam Lok.

Agati The wrong path as distinct from the right path to the VARDAN state of consciousness, the highest. It is also the word used for rebirth.

Ahankara One of the four divisions of mind, the faculty of separating self and self-interest from all else; "I-ness." When exaggerated, it becomes vanity.

Ahanta Selfness, or I-hood, the state of being an Ego.

Ahimsa The doctrine of compassion, oneness and sacredness of all life, human and animal.

Ahrat A superior Soul; one who has reached the third initiation in VARDANKAR. He is known as the worthy one.

Ajna The third eye; the spiritual eye which spiritual travelers pass through as the door between the lower and higher worlds in order to journey into the God realms.

Akal Often used to designate the Supreme Spirit, the VARDAN, as opposed to the *Kal*, the negative power.

Akash The highest of the five *Tattwas*, the primary source out of which all material things are created, often called the ether.

Akasha The astral light that fills all space in its own world. Every human thought and action which takes place in the physical world is recorded in this astral light since the beginning of the world. Anyone who can do Tuza Travel can read and translate these *Akashic* records.

Akshar The Supreme Deity, the HURAY. The *Akshar Purusha* (spirit) is that creative power we know as the VARDAN; means imperishable.

Alakh The invisible lord of that plane we know as the *Alakh Lok*.

Allen Feldman Sri. The 973rd Living VARDAN Master who took the rod of power from Rebazar Tarzs the Torchbearer of VARDANKAR on October 22, 2013. His spiritual name is Nye-Dah-Zah.

Ambica The goddess of destruction.

Ananda Bliss, or that state the yogi reaches in the high Mental planes.

Anhad Ceaseless, always; refers to the music of the VARDAN.

Antishkaran The four parts of the *Manas*, *Buddhi*, *Chitta* and *Ahankara*.

Anitya Impermanent, transitory, opposite of *Nitya*.

Arahata Teacher of VARDAN Satsang groups or classes; the second initiation in VARDANKAR, in which one receives a secret word for his own use.

Arhirit The capital city of the Etheric world. The eighth Temple of Golden Wisdom is located here. Lai Tsi, the Chinese VARDAN Master, is in charge of that second part of the sacred scripture of the *Shariyat-Ki-HURAY* which is placed here for *chelas* who can travel this far for study.

Asana A sitting position, body erect, in the lotus position, while the mind is in the spiritual planes.

Asava Mental intoxication, the defilement of mind. The four *Asavas* are: *Kama*, sensuality; *Bhava*, lust of life; *Ditthi*, false view, and *Avijja*, ignorance of things of life. The opposite of *Arhat*, the Buddhist ideal state.

Askleposis A Temple of the Golden Wisdom teachings on the Astral plane. The third section of the Shariyat-Ki-HURAY is located in this temple. It is under the guardianship of Gopal Das.

Ashtavadhaza The ability to grasp or attend to different matters at the same time, e.g., do Tuza Travel and run the physical body at the same time.

As-If VARDAN teaches that all manifestation is in the physical senses. If the imagination is used rightly within the field of *Maya*, to create thought that establishes the condition of mind desired, and the effort is made "as if" the condition is already established, it will be. If the VARDAN *chelas* are taught in the spiritual exercises to act as if they

already had reached the *VARDANshar* state—the God-consciousness—they already have, and need only, to be aware of it.

Asmita The ego, or egotism.

Aspirant A disciple of VARDAN; one who attends the VARDAN Satsang classes or studies in a group to become a full pledged chela, eligible for initiation.

Ashta-dal-Kanwal That pure astral place where the disciples of the VARDAN Master meet him in his radiant body for travel in the higher worlds.

Astik A disciple who is able to read and understand the *Shariyat-Ki-HURAY* in the *Atma Sarup*.

Astral Body The radiant body, the starry body, that part of us which lives on the Astral plane, the second of the lower worlds (the first is the physical plane).

Astral Light That light which is emitted from the Astral plane and fills all the Astral world. It is extremely bright and starry-like in quality. Many who see it by accident think it is the true light of God.

Astral Plane The second plane of the lower universe. It is sometimes mistaken for the heavenly world; but is only a part of the psychic worlds. Its capital is Sahasra-dal-Kanwal.

Astral Projection A term used by the occultist to say we project the astral body to the Astral plane—which is not true. Since we are already on the Astral plane in the astral body much as we are in the physical world in our physical body, we cannot "project" there: we need only be aware of it.

Astral Sound Part of the great VARDAN sound current. When we are tuned in with it we hear a sound like rushing waters.

Atma Soul, that spark of divine life which God has placed within the human form to give it existence; sometimes called the *Atman*.

Atma Pad or Lok The fifth plane, the dividing plane between the psychic and the true spiritual worlds.

Atma Sarup The Soul body, sometimes called the light body.

Atma Vidya Knowledge of Soul, or spiritual life.

AUM Sound heard in Causal plane, used by yogis and Hindu religious groups, a part of the VARDAN sound current.

Aura That magnetic field that surrounds a person.

Avabanda Waking perception, discrimination.

Avatar The world master, the savior of the human race. One supposedly appears every hundred years.

Avidya Ignorance, a lack of enlightenment.

Awagawan Coming and going of Soul in this world. Incarnating of Soul, rebirth. Age-long cycles of life and death, transmigration and reincarnation.

Ayatana The twelve sources of mental processes.

Ayur-Vedha VARDAN system for renewing the body health to look and feel younger.

Ayurwedic Ancient Tibetan medical science.

B

Baibek Sometimes called *Viveka*. The practice of discrimination, the first step on the path that one reaches in VARDANKAR.

Baikhri The oral teachings, that which is given by the tongue and voice only.

Bairag Detachment from worldly things. See *Baibek*, or *Viveka*.

Bani The heavenly music, the VARDAN which is the Audible Life Stream.

Baraka Bashad "May the blessings be."

Be-ness The pure being; God, the true One, the transcendental aspect of the Ultimate Reality, the *HURAY*.

Bhagavan Sometimes used for God, or sometimes for those who have achieved union with God.

Bhagavat The Lord, the true one, another word for God.

Bhajan The ability to listen to the heavenly music within by the spiritual ears.

Bhakta A disciple, one who is devoted to his master.

Bhakti Devotion to the master.

Bhavana Self-development by any means, but especially by the methods of the mind; control, concentration and meditation, the lower aspects of self-development.

Bilocation A phenomenon by which a person can be present or seen in two places simultaneously.

Bhanwar Gupha The fourth region on the path to God.

Bodhi Enlightenment, the spiritual condition of the *chela*; a high state a few degrees lower than that of the Margatma.

Bhao Feeling of love for a person, or the master.

Boucharan The ancient and long-lived Adepts of VARDAN. Members of the Ancient Order of the *Boucharan*.

Bourchakoun The space visitors, those who are known as the eagle-eyed adepts. Sometimes applied to the Living VARDAN Master, or the adepts of the Ancient Order of *Boucharan*.

Brahm The lord of the second region.

Brahma Creative member of the second region, accepted by most Hindus as the Supreme Deity.

Brahmanda Third grand division of the creation, has four principal subdivisions. Extends from *Tirkuti* below to *Bhanwar Gupha* above.

C

Causal The causal body of man, known as the seed, body. Also the second region, called the Causal plane on the path of God, just above the Astral plane. The place where memories and *Karmic* patterns are stored. The reader of past lives looks at this plane to get his information.

Causation The chain of causation, often called the Wheel of Life, which is a factor in spiritual and human cycles of lives; *Karma*.

Celestial Light That light which surrounds any mystical or esoteric vision that one might witness.

Cetana A term for will (See *Sanskaras*), known for *Karmic*-producing impulses or volitions.

Chaitanya The awakened consciousness.

Chakra A wheel. Refers to the psychic centers in the astral body. Each looks like a wheel and each is divided into parts which are similar to the petals of a lotus flower. They correspond with the nerve centers in the spine, neck and head of man.

Chaurasi Wheel of the Eighty-four; the *Awagawan*, wheel of life and death.

Chela A student, disciple or follower of a spiritual teacher; the second step on the path of VARDANKAR.

Chitta One of the four faculties of *Antishkaran*, the attributes of the mind. *Chitta* is the faculty of distinguishing beauty, form, color and memory recall. These four faculties are *Manas*, *Buddhi*, *Chitta* and *Ahankara*.

Compassion Suffering with the sufferer. It is a supreme virtue of VARDANKAR. Described in the dialogues of the *Shariyat-Ki-HURAY*.

Conscience A Christian principle by which the *HURAY* keeps man on the path of right conduct for the good of his fellow man. One's state of moral or ethical development comes from spiritual unfoldment: the greater the unfoldment, the greater the *chela's* ethical conduct may be.

Consciousness That state of being in which the individual lives daily. It is divided into two parts, the phenomenal and the transcendental. The phenomenal consciousness is that which depends upon the sense organs for its expression. The transcendental consciousness is independent of the physical senses and works directly with the VARDAN. The *dhyanic* consciousness, which represents a higher state than either of these, occurs when both phenomenal and transcendental are in union. Neither of the two is lost in this state, but the individual experiences a union with the VARDAN consciousness—not with the HURAY, but with VARDAN, the universal God spiritual essence.

D

Dama To subdue the passions, restrain the mind and its desires.

Damcar One of the spiritual cities of VARDANKAR in the Gobi desert. Several of the VARDAN Masters have lived here in a community; a few are still there at present time. Their purpose is to serve the Living VARDAN Master.

Danda Self-discipline, sometimes called the law of life.

Darshan To see the Living VARDAN Master, or any master in the flesh; the enlightenment which comes of this act; the seeing and being seen by the Master.

Dark Night of the Soul The arid period that Soul goes through when it believed God has forsaken it. It is supposedly the final stage in Soul's unfoldment, the completion of the perfection of Soul, the stage which it passes through just prior to entering into God-realization.

Daswan Dwar The tenth door: it refers to the third region. Also, the subtle opening in the head through which Soul passes to the God planes. The exit that Soul leaves by, from the body, at time of death.

Daya Mercy; an act of giving to anyone who is unable to help himself.

Dayal The act of being merciful. The master is always merciful to all Souls and life forms.

Deja The ability to see whatever has happened; looking into the future; the reading of past lives.

Desire The thirst for material world things; has little to do with the spiritual.

Deva A male angel.

Devachan Dwelling place of the angels or shining ones. Usually the heaven state or what is the pure Astral world.

Dham A country or a region in the other worlds.

Dhamma Doctrine, or the guiding principle accepted by a *chela*.

Dhani Ruler, lord of the inner spiritual regions.

Dharam Ray The one who administers *Karma* to all Souls after they pass over the threshold of death.

Dharma The law of life, the righteousness of life; doing what is right; the code of conduct that sustains right ethics in life.

Dharma Megha An absorption in the interior of the mind, or some object to the exclusion of all else with complete *vairag*. Such a person radiates a light like a mantle of glory.

Dhun The melody, as the VARDAN *Dhun*. Heavenly music.

Dhunatmik A sound which cannot be spoken. It has no written symbol; it is the music of the VARDAN life current. Given in the higher degrees of initiation in VARDANKAR.

Direct Projection see Saguna Sati

Dukkha Suffering or illness.

Dwapar Yuga Third *yuga* in the cycle of ages called the copper age. Its duration is said to be 864,000 years. “Yuga” means age.

E

Ego The realization of one’s self as a human consciousness. This is the personality in man. When the *chela* rises above this into the spiritual consciousness, he becomes the individual.

Egoity Another name for individuality.

Ekaggata The state of being one-pointed in thought; having limitation on all other things except a single-minded thought.

Ekam Adwaitam The one second in eternity experienced by those who seek God.

Emotional Body The astral sheath, body.

Enlightenment The awakened state. Becoming aware of God. The breakthrough to the states of no time or space.

Esoteric The secret knowledge not obtainable by the uninitiated.

Eshwar-Khanewale The adepts who live in the spiritual city of Agam Des. Called the God-Eaters because they have learned to partake of the

cosmic energy instead of material food. Live to great ages beyond the normal span of human life.

Exoteric That teaching which is visible to the eye and ear, opposite of esoteric.

F

Faith Confidence in the master and what he represents spiritually; also, confidence in his spiritual works as the Way to God.

Feminine Principle The passive, negative or receptive aspect of the energies of God. The universal mother principle in the human consciousness.

Field of Consciousness Sum total of all that is embraced within an individual's consciousness at any given time.

First Grand Division Those planes and planets which make up the physical or gross universe. it is called the *Pinda* world. Also, the body of man. Consists of the planets, universes, stars, constellations and worlds within the earth.

Fubbi Quantz The VARDAN Master in charge of the Katsupari Monastery in Northern Tibet. Guardian of the first section of the Sacred Scriptures of the *Shariyat-Ki-HURAY* (Way of the Eternal): He was a VARDAN Master with a large following in Persia during the tenth century at Tabriz. He was the VARDAN Master of Firdusi, the greatest Persian poet.

G

Gandharuas The heavenly musicians, especially those musicians on the Astral plane whom some can hear and believe that it is the music of the VARDAN life stream.

Ganesh The psychic force that rules the lowest part of the body, the *Guda Chakra*.

Gare-Hira, Temple of The name of the Temple of Golden Wisdom under the VARDAN Master Yaubl Sacabi, guardian of second section of *Shariyat-Ki-HURAY*. Located in spiritual city of Agam Des, home of the *Eshwar-Khanewale*, the God-Eaters.

Gatha Set of religious verses set down by those who have had flashes of spiritual insight.

Gharbi i Mutlag The absolute void, the *Anami* plane, which is next to the true God world.

God-realization The realization of the God state, the knowledge of God.

Giani A learned *chela*; one who practices or walks the path of Wisdom.

Giani Marg The path of esoteric wisdom; that which is learned by studying at the Temples of Golden Wisdom.

Godman The Living VARDAN Master, Margatma.

God-realization The realization of the God state, the knowledge of God.

Golden Wisdom, Temples of The seven Temples of Golden Wisdom

which exist on the various planes—two on this planet, one on Venus and one each on the Astral, Causal, Mental and Soul planes. The VARDAN Master takes those *chelas* who are ready to one of these temples nightly to gather esoteric wisdom.

Gopal Das The VARDAN master in charge of the Temple of Golden Wisdom which houses the fourth section of the *Shariyat-Ki-HURAY*, on the Astral plane. He was a Living VARDAN Master on earth during the twelfth century B.C. under Rameses II, in Egypt. He lived and taught the secret science of VARDANKAR near Luxor. He was known as a man of great wisdom whom the state officials interviewed at times, and to whom the poor came for help.

Group-Soul A number of Souls, like a family or a community tied together by a common cause, an entity that acts and reacts on one another on their ascending ladder of spiritual unfoldment.

Guilt The feeling inbred in many that they are responsible for some wrong. The VARDAN *chela* has no such feelings nor fear that God is going to punish him for a wrongdoing. He knows that any wrongdoing on his part will result in *Karma* which has to be paid, and no one but himself is responsible and no one else can pay this debt.

Gunu The basic attributes of the universal mind power, the *Kal* force. The three gunas are Sattva (light), *Ragas* (creativity) and *Tamas* (darkness).

Gupta Vidya Esoteric wisdom.

Guru The ordinary title for any who teaches a spiritual works.

Gurumuka One whose face is always turned to the master; a spiritual devotee.

H

Hak Truth, reality.

Hafiz Famous fourteenth-century poet of Persia; was a follower of VARDANKAR.

Hansa A swan or mythical bird of beauty which symbolizes Soul after it has reached the *Atma* (fifth) plane.

Hansni Tunnel A tunnel of darkness through which many traveling the road to God passes between the third and fourth planes.

Heather Giamboi Sra. A VARDAN Master who's spiritual name is Gah-Shy-Zah. She is a Margatma but not the Margatma the Living VARDAN Master. She is also Married to Nye-Dah-Zah or Sri Allen Feldman.

Hridaya The heart chakra.

Hsin Chai The fasting of mind, when thoughts are removed and one lives in the pure state.

Hsu Wu State of emptiness and non-existence. In this state one finds the VARDAN Master in his radiant form. It is a deceptive state, for when all looks empty and non-existent the Master appears.

HU The secret name for God.

Huk—Hukikat, A state of Soul in its embodiment of truth. A word to be chanted for the *Agam Lok* plane.

Hum A word used to chant on the Alaya plane.
HURAY The VARDAN name for the Supreme God.

I

Ida Channel at the right side of spine, right of the central canal, in the subtle body.
Individuality The divine, impersonal and immortal self of man.
Indri Chakra The center at the sex organs; generative center.
Indriyas The sense organs.
Initiate One who has undergone experience initiated by the master to link him up with the VARDAN forces and be lifted to higher spiritual levels. It takes two years to study in VARDANKAR before one can undergo the initiation. There are four main initiations for the chela before he can become the VARDANshar.
Iron Age The *Kali yuga*.
Ishwara Another name for God. Also, the manifestation of *Brahman*, lord of the fourth plane. He manifests himself in three aspects: *Brahma*, the creator; *Vishnu*, the preserver; and *Shiva*, the destroyer.

J

Jalal-din-Rumi Thirteenth-century Persian poet and sage; was a follower of VARDAN.
Jaggannath Lord of World, *Vishnu*, the physical universe. *Jot Niranjan*, the negative king of physical world.
Jam Dut Angel of death, same as *Yama Duta*. An agent of the negative power. Meets all Souls at time of their death unless they are with the VARDAN Master.
Jap Mental repetition of a holy word.
Javakosa A sheath around Soul. The last body before Soul becomes itself alone.
Jiva Soul; the *Atma*.
Jiva Atma Soul in the human form; the living individual person.
Jivan Mukta One who has attained liberation.
Jivan Mukti Spiritual liberation, salvation.
Jnana Knowledge, learning. Same as *Giana*, wisdom.
Jnana Yoga A system of yoga that seeks spiritual liberation through learning.
Jananendriya The five *indriyas* of knowledge, the cognitive senses of hearing, feeling, smelling, touching and tasting.
Joriki Power derived from concentralism, gives one control of circumstances.
Jot Refers to *Sahasra*, or the lotus of a thousand petals; the crown *chakra*.
Jot Niranjan Ruler of first plane, the physical universe.

K

Ka Ancient Egyptian term for astral body.
Kabir Sixteenth-century Hindu poet-mystic, a follower of VARDAN, the secret teachings.
Kailash, Temple of Ancient Temple of Golden Wisdom on the Mental plane under the direction of Tejahua, VARDAN Master, where is kept a section of the *Shariyat-Ki-HURAY*.
Kakusha One who has attained God.
Kal Niranjan King of the negative worlds.
Kala Time; has many subdivisions. Word chanted on Astral plane.
Kalami-i-lahi The word of God.
Kali Goddess of time, wife of *Shiva*, mother of all material creation. Personification of the feminine principle in the Universal Mind force. Known in VARDAN as the *Kalshar*, the illusion of life, mother of *Kal*, the Lady of *Kala*. Through her come the saviors of the world, but not the VARDAN Masters: they are born of the VARDAN force.
Kali Yuga The dark age, last in the *yugas* of cycle in cosmic history. Begin at midnight February 16, 3102 B.C. The whole cycle is a *Manvantara*. This *yuga* lasts 432,000 years and we are now living in it. It is characterized by strife, discord, quarrels and contention. The planet will be destroyed at the end of this *yuga*.
Kalma Another word for sound current.
Kalpa A day and night in eternity which consists of 4,320,000,000 years. Hindus call it the day and night of *Brahman*.
Kama Passion. Refers to sex, exaggeration of lust.
Kanth Chakra The fifth psychic center in the body; the throat center.
Kanwal Lotus shape of *chakras* in body.
Karan Sharir The causal body, or seed body, in which all actions reside. These actions are manifested in the lower bodies.
Karma The law of cause and effect, in the lower or psychic world; justice, retribution, action and reward. This law applies to these worlds we call the Physical, Astral, Causal, and Mental.
Karma Bandhan The bonds of *Karma*, or actions; being bound to the chains of action.
Karma Kanda The path of actions; the way of salvation by right actions.
Karma Marg The way of *Karma* as a path to God. The approach to God through selfless and harmonious deeds.
Karma Yoga A path to reach God through right deeds and actions.
Karmendriya The power of action in all physical activities.
Karuna Active compassion.
Katsupari A VARDAN monastery in Northern Tibet. The master Fubbi Quantz is in charge here.
Kevala Alone.
Kosa The sheath around Soul. This is the last sheath that envelops Soul which stands between God and Soul.
Krishna The eighth reincarnation of *Vishnu*. He is the Christ of the Hindu religion. His words are recorded in the *Bhagavad-Gita*.

Kriyaman Type of *Karma* that is created by actions during this life. Daily-news *Karma*.

Kriya Yoga Same as *Karma yoga*.

Krodha Anger, tantrum, fury; one of the five destructive actions of the mind.

L

Lai Tsi The Chinese VARDAN Master in charge of the Temple of Golden Wisdom in the *Kosa* plane, the Etheric world. Guardian of the section of *Shariyat-Ki-HURAY* placed there.

Lakh A section of time in physical universe. It equals a hundred thousand years.

Law of Retribution *Karma*.

Laya Center That mystical point of no return at which Soul crosses one plane into another prepared to stay and never come back to the lower one.

Laya Yoga A form of *yoga* in which one merges his individuality with the master.

Lam-Rim Stages on the VARDAN path.

Lemuria The ancient sunken continent of the Pacific, home of the third race; also known as Mu.

Linga Sharir The subtle body, same as the *Kama Rupa*, in which passion is expressed; the astral body. It is similar to the physical body in appearance.

Lingam Passion and its bonds.

Lords of Karma The group of entities under the Dharam Raya, the distributor of *Karma*. They are responsible for the distribution of the *Adi Karma*, primal *Karma* to Souls first entering this world, and adding and subtracting *Karma* from the records of any Soul in the lower worlds.

Lotus of Fiery Light The astral lotus center in man; the crown *chakra*.

M

Macrocosm The universe in its larger proportion; the universal world; God-world, including all universes. This is the part that any seeker of God wants: the whole, all.

Madhava Another name for *Krishna*, the Godlike consciousness.

Magi A mystical order of the Zoroastrian religion; one of the ancient groups that secretly studied VARDAN and practiced it several centuries before Jesus.

Maha Means great one.

Maha Kal The *Par Brahm*, one who rules that upper part of the Mental plane, the *Brahmanda*.

Maha Nada The great music of the VARDAN life current.

Maha Sunna A great region just below the *Bhanwar Gupha*, characterized by utter darkness.

Mahat Thought, the first changed form of the nature elements; matter which is space, time, and twenty-two other parts of the universal mind force.

Manas One of the four parts of *Anta Karan*. It is the faculty of receiving and tasting, sometimes known as the mind stuff itself.

Mantra A chant by repetition.

Manushi Human embodiment; the Living VARDAN Master in the flesh; the Margatma whom you can see.

Marg A path to God.

Margatma The Living VARDAN Master, the *vi guru*, the lightgiver. A state of God-consciousness which is beyond these titles given in religions which designate states of high consciousness: Margatma is the highest.

Mat Creed or doctrine.

Maui Will or pleasure of *sat guru*, or Supreme.

Maya Illusions of this world.

Microcosm The little universe; the personal universe.

Milarepa Eleventh-century Tibetan saint, poet; a follower of VARDAN.

Moha Attachment, one of the five deadly passions of the mind.

Moksha To release any of the lower worldly problems.

Mu The no-mind state; negative, below the usual state of negativism.

Mukti (Jivan Mukti) Salvation, now and here.

Mul Chakra The first *chakra*, the lowest in the spinal area.

Mumsaka The Caucasus mountains in Russian province of Georgia. Said to be the birthplace of Peddar Zaskq in seventeenth century, who lived in a VARDAN monastery to be trained to heights of spiritual perfection.

Mumukshutwa The state of attainment; one who desires to attain *Moksha*, or salvation.

Muni A sage, *rishi*.

Moon Worlds Part of the Astral world.

Moulana Rumi Author of world-famous poem *Manavi*; a VARDAN follower.

N

Naacal Records First known records of mankind, records of the third root race, the Lemurians. Contains some description of VARDANKAR as foundation of religious life.

Nabhi Chakra The *chakra* near the solar plexus.

Nada Bindu The sound from which all things grow, the seed sound, a very sacred word used by adepts for growth of *chela*, flowers, anything. In the *chela* it has to do with spiritual unfoldment, often with physical growth.

Nada-Brahma The sound of *Brahma*, fourth plane ruler; the *AUM-OM* sound of the universal mind-world word.

Naijor-pa He who attains serenity.

Nam Name; *Nada*, the VARDAN life current.

Nampak A spiritual city in the Andes mountains, South America.
Namo Blessings.
Nanak Guru Nanak, founder of the Sikh order.
Neophyte An aspirant, a beginner in the spiritual works.
Nij Manas The seed mind; in the *Karan Sharir*, the causal body. Similar to the universal mind force.
Nimitta The primary cause.
Nine Unknown Masters Nine unknown secret VARDAN Masters who are responsible for hidden knowledge of the spiritual worlds. They collected this knowledge and put it into the sacred books, the *Shariyat-Ki-HURAY*.
Nirala The *Anami*, lord of the *Anami* world.
Nirmana Charan Pure Water.
Niranjan The negative power in the lower universe.
Nirankar The formless one, the *HURAY*.
Nirguna Beyond all attributes, good, bad, happiness, unhappiness.
Niyana Self-restrained.
Niraya The downward path.
Nirvana The Buddhist heaven; the fourth plane.
Nirvikalpa A form of deep *Samadhi* in which one does not distinguish himself from the object of contemplation.
Nirvretti Returning, going back; flowback.
Nitya Eternal and everlasting.
Nuri Light.
Nun Sarup The light body; radiant form of the master: his astral form.

O

Ocean of Love and Mercy The HURAY, God.
Om The sound symbol of *Brahm*. The life current of the second region in spiritual worlds.
Omar Khayyam A Persian poet of the twelfth century; an advocate of VARDAN.
Omkar Second astral stage of God, or second plane.
Orrnad Illumination.
Ousia The spiritual essence that flows out of the Godhead; the VARDAN.

P

Pad A plane, a station place.
Panthi One who travels the path of God.
Par Beyond the material, psychic; in the spiritual worlds.
Paraaatman The great spirit, the VARDAN.
Parabrahm Above the *Brahm*, above the Mental plane. A very thin world between the Mental and Soul planes.
Paramahansa One who has reached the *Sat Nam* plane, the Soul plane. The term means “He is like a swan;” “Hansa” means swan.

Param Akshar Temple of Golden Wisdom on the *Atma* (Soul) plane, called the House of Imperishable Wisdom. Supreme Lord; another name for God.

Parmarth Spiritual practice; the effort, uplift.

Paranivana Beyond Nirvana.

Peddar Zaskq Sri Paul Twitchell: his true spiritual name.

Pindi Earth world, earth body. Relates to lower regions.

Piscean Age A 2,000-year era that ended in March, 1948. Now we are in the Aquarian age, but still under the darkness of the *Kali yuga*.

Piti Rapture.

Polarity of Soul When Soul is polarized in either the Godhead or the Kalhead (negative).

Polytheism Belief in many Gods.

Popul Vuh An ancient psychic system.

Pradhana The primary matter of spirit; the nature stuff.

Prajapati Lord of creatures; entity; oversoul of animals who looks after their welfare. Each species has an entity of its own in charge. One can talk with these entities and control animal species.

Pralabdh Destiny.

Pralobd Fate; *Karma* created in previous lives.

Pralaya The dissolution and reabsorption of universes in the lower worlds at the end of each *Kalpa*.

Prakriti Substance opposed to the VARDAN (spirit); the *Kal* force.

Prana Breath. Vital air.

Pranaua Same as *Omkar*, ruler of second plane.

Pranayana A breathing exercise for spiritual development used by yogis.

Prapatti Marg Way of liberation by complete surrender and devotion to God via the master.

Prescience Foreknowledge.

Pret Disembodied spirit with its sensual desires unsatisfied.

Principle Primary cause or universal truth.

Protean Soul Higher form of astral body used at times by the master when he takes shape to appear to the *chela*. His thought can force it to assume any shape or form.

Punya Spiritual merit; charity.

Purusha The male, supreme creativity energy.

Pythagoras Greek philosopher and adept in the Ancient Order of *Boucharan*; a VARDAN Master, fifth century B.C.

Q

Qootubs The master, one who is entrusted with the spiritual welfare of the aspirants and *chelas*.

Quiddity The essence, that which makes up the VARDAN.

R

Raga Greed, passion; also the color red.
Rajas Attributes of nature; the creative *gunas*.
Raja Yoga A form of *yoga*, one of the many different systems of *yoga*, philosophy of *yoga*.
Rama An early world savior. He carried the message of VARDAN from deep forests of Germany to India.
Rami-Nuri A VARDAN Master in charge of the Temple of Golden Wisdom in the city of Retz, on Venus, and guardian of the *Shariyat-Ki-HURAY* there. This temple is called the House of Moksha.
Rebazar Tarzs The great VARDAN Master living in the Hindu Kush mountains, supposedly over five hundred years old. He is the emissary of VARDANKAR, in the physical universe.
Reincarnation Rebirth, the coming and going of Soul into a new body each time it re-enters this world.
Retrocognition Seeing into the past; knowledge of the past.
Retz The capital city of Venus.
Rishi Oriental name for the sage; wise man.
Runmensi The cave, an inner experience Soul goes through on its upward journey.
Rook Spirit or Soul.
Root Race The varied races which have occupied the earth in the past. There are supposedly seven of them: the Polian, Hyperborean, Lemurian, Atlantean, the Aryan, and two yet to spring into existence.
Rupa Form.

S

Sach Khand The fifth region, the Soul plane, home of spiritual truth.
Sadhaka A seeker of truth, looker for God.
Sadhana The spiritual effort or quest for God; sometimes called the spiritual exercises of VARDAN.
Sadhu One who has reached the Causal plane, sometimes said to be only the higher astral; not a saint as many imply.
Sagana Sati A form of inducing trance.
Saguna Attributes of the Godhead.
Saguna Brahm The attributes on *Brahm* level.
Saguna Sati A technique for Tuza Travel; known as the instant projection, sometimes called direct projection.
Sahasra-Dal-Kanwal The *Jot* or the lotus of a thousand petals: the capital of the Astral world.
Sakapori Temple of Golden Wisdom on Causal plane. Shamus-i-Tabriz is the VARDAN Master in charge of the *Shariyat-Ki-HURAY* there.
Samadhanas A religious state, joy beyond all doubt.
Samadhi Completion on the true reality, the highest that anyone can attain before reaching Soul plane.
Samati Sameness of mind.

Samhita A code of rules, laws; similar to the *Manu Samhita*.
Samnyasin Anyone who renounces the world, free from attachments; a *chela*.
Sampatti Wealth or treasure.
Samyana Restraints from worldly pleasures.
Sansar The material world.
Sansari A worldly person.
Sanna Awareness, perception.
Sanskara Impressions during one or more earthly lives.
Santosa Peace and contentment.
Sar Important or real.
Sat Desh The pure spiritual worlds.
Sat Truth, reality.
Sat Guru A light-giver; the super teacher of spiritual works.
Sat Lok The Soul region; same as *Sach Khand*.
Sat Nam Lord of the fifth region, the *Atma* (Soul) plane; the supreme creator of Souls; he who is the first manifestation of God, and usually believed to be the real form of God, to be God Itself.
Sato Kuraj A VARDAN Master.
Satsang Spiritual gathering e.g., the VARDAN *Satsang* meetings. Meetings with the master, or gathering to hear and read the master's writings or taped words.
Satsangi A follower of the master; one who has been initiated and attends *Satsangs*.
Sat Yuga The first of four cycles of time.
Second Grand Division The region of *Brahmanda*.
Self-realization Soul recognition. One attains self-realization upon entering the Soul plane.
Sewa Service to or for the master.
Shakti Mother energy; mother of *Vishnu*, *Brahma*, *Shiva*; the female principle.
Shanti Peace of mind.
Shariyat-Ki-HURAY The holy scriptures of VARDAN. A section of the *Shariyat-Ki-HURAY* is located at each of the various Temples of Golden Wisdom on the different planes, including the earth world.
Shiva Third member of Hindu trinity, the destructive element.
Sirzchit Reserved *Karma*.
Simran Repetition of the holy names of God.
Sohang Lord of the fourth (mind) region.
Sudar Singh A VARDAN Master; was master of Peddar Zaskq in this life.
Sukhsham A name for the Astral world.
Sumer One of three peaks seen from city of Kailash.
Sun Worlds The Astral world.
Sushupti The dreamless sleep furthest and highest from separate consciousness.
Swadharma Law of one's own life; self-imposed duties.

T

Tamas The attributes of nature, the *guna* of destruction, ignorance, death, inertia.
Tanmatra A primary element, such as taste.
Tao The Chinese term for the way to heaven; one who follows a spiritual Master. The word expresses the same concept as the path of VARDAN.
Tapas Austerity, penance, intense application of spiritual exercises.
Tariqat Practice which leads to spiritual realization.
Tarriq Second stage of spiritual development.
Tattwa One of the five elements of matter.
Tejas Luster, beauty, power.
Tek Blind faith.
Third Eye A point just above the pineal gland, used by the *chelas* to pass through into the subtle worlds. This is where the *Margatma* exists. They meet at this point so the master can escort the *chela* into the other worlds.
Tiloka The three worlds.
Tirbeni The three ways, the conjunction of three roads, three paths, or streams.
Tirkuti The *Brahm Lok*.
Tirkya Pad Another name for the Astral plane.
Tisra Til Same as the Third eye, the spiritual eye as it is sometimes called.
Treta Yuga The second cycle of time following *Sat Yuga*.
Tulsi Das A seventeenth-century Hindu mystic poet who was a follower of VARDAN.
Turiya Fourth: sometimes applied to the fourth plane.

U

Udghata The act of opening the curtain of the higher worlds.
Udgita One of the sound methods of the Causal plane; the chanting of the AUM.
Unconscious The no-mind, no-thought area. Freedom from attachment to thought.
Union with God The Hindu religious concept of becoming one with God. The concept differs from VARDAN, because here one becomes the co-worker with God and does not become one with it. The concept in VARDAN is that becoming one with God means entering into the divine cosmic stream and becoming one with that stream. Instead of becoming one with God, Soul becomes one with the essence, not the Godhead itself. This is self-realization, and not the true realization of God.
Universal Mind Another name for the negative power.
Uparti Freedom from ceremonial worship; indifference to sensual pleasures.
Upasana Devotion or worship; also includes prayer.
Upaya A device for the spiritual seeker to use to move into the higher states. It may be conceived of as a raft, or a boat to get across the river.

V

Vadan Another term for the music of the VARDAN, which is heard internally.

Vahana Vehicle; the channel for the God power. The *Margatma*, Christ, Buddha.

Vairag Non-attachment; renunciation of material things; mental detachment from worldly desires and things.

VARDAN The Audible Life Current. The essence of God, Holy Spirit. Also, the science of God-realization. It grows out of the experiences of Tuza Travel into the state of religious awareness, which the subject gains at his own volition via the spiritual exercises of VARDANKAR. The latter is correlated only with the movement of the inner consciousness (Soul) in the regions of time and space. VARDAN is involved in these regions above time and space in which all is omniscient, omnipresent and omnipotent; hence, God awareness. All religions, philosophies and sacred doctrines are the offspring's of VARDANKAR.

VARDANKAR The ancient science of Tuza Travel. This is the projection of the inner consciousness which travels through the lower states into the ecstatic states in which the subject feels that he possesses the awareness of the religious experience of being. This is done through a series of spiritual experiences known only to the followers of this science.

VARDAN Kalam The VARDAN sound, the heavenly music.

VARDAN Marg The path of VARDANKAR.

VARDANshar The supreme consciousness; similar to the Margatma state of consciousness.

VARDAN Vahana Carrier of VARDAN, or carrier of the message of VARDAN.

Varnatmik That part of the spiritual teachings which can be written and spoken.

Varuna One of the oldest Hindu gods.

Vayu Air; one of the five *tattwas*.

Vedas Collection of ancient Hindu hymns; sacred scriptures.

Vibhuta The ability to manifest great psychic powers.

Vi Guru The supreme *guru*; also refers to *Sat Nam*, ruler of the fifth (Soul) plane.

Vigyan Esoteric knowledge.

Vihara Dwelling place of consciousness.

Vijnana Consciousness; to apprehend or bring into mental manifestation an inner experience.

Vishnu Second member of the Hindu trinity.

Viveka Discrimination, searching. Same as *Bailbek*.

Vyapakkatva Omnipresence.

W

Wheel of Eighty-Four Rounds of birth and death which Soul must pass through during its early existence. This means that Soul will pass through 8,400,000 different species of living beings. The eighty-four refers to the number of *lakhs*, each a hundred thousand years.

Wu Wei Doctrine of the non-assertion of self.

Y

Yama Duta The angel of death, or messenger of destruction.

Yama Messenger of death.

Yaubl Sacabi The VARDAN Master in charge of the Temple of Gare-Hira, guardian of that portion of *Shariyat-Ki-HURAY* located there. It is the Temple of Golden Wisdom in the spiritual city of Agam Des, home of the *Eshwar-Khanewale*, the God-Eaters.

Yin-Yang The positive. and negative aspects of nature.

Yoga A system of exercises which is supposed to lead to union with God. There are eight different systems.

Yogi One who has reached the astral regions through *yoga*; a degree of enlightenment.

Yuga A great cycle of time. The four *yugas* of world history are *Sat Yuga*, the Golden Age; *Tretya Yuga*, the Silver Age; *Dwapara Yuga*, the Copper Age; and *Kali Yuga*, the Iron Age. We are in the last age now A thousand *yugas* make a *Maha Yuga*, which is called a day of God, and runs into billions of years.

Z

Zikar Repetition of the holy word.

A partial list of books.

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Shariyat-Ki-HURAY Book One
Shariyat-Ki-HURAY Book Two
The Tiger's Fang
VARDANKAR The Key to Secret Worlds
The Far Country
Dialogues with the Master
The Flute of God
The Spiritual Notebook
Letters To Gail Book I
Letters to Gail Book II
Stranger By the River
VARDANKAR Dictionary
VARDANKAR: Illuminated Way Letters – 1966 - 1971
VARDANKAR: Compiled Writings Vol. One
Difficulties of Becoming the Living VARDAN Master
The VARDAN Vidya - The Ancient Science of Prophesy
Herbs: The Magic Healers

Novels:
Talons of Time
East of Danger
The Way of Dharma
The Three Masks of Gaba

Coins of Gold (poetry)

Note: After 1981 under Harold Klemp, (the current leader of Eckankar as of 2015 but not a true Master) edited and defaced much of these works. When ever possible they have been restored to their original content and properly translated into VARDANKAR terms.

THE GOD HEAVENS / WORLDS OF VARDANKAR

NAME OF PLANE	WORD	CLASSICAL NAME	SOUND
ABOVE 12 PLANES . . . HURAY REALIZATION . . . COVERS ALL WORLDS			
12. HURAY	UNSPOKEN WORD	HURAY - LIVING REALITY	MUSIC OF GOD OCEAN OF LOVE & MERCY
11. HURAY WORLD	UNSPOKEN WORD	HURAY LOK	MUSIC OF UNIVERSE
10. ANAMI LOK	HU	ANAMI LOK	SOUND OF A WHIRLPOOL
9. AGAM LOK	HUK	AGAM LOK	MUSIC OF THE WOODWINDS
8. HUKIKAT LOK	ALUK	HUKIKAT LOK	THOUSAND VIOLINS
7. ALAYA LOK	HUM	ALAYA LOK	DEEP HUMMING
6. ALAKH LOK	SHANTI	ALAKH LOK	HEAVY WIND
5. SOUL	HURAY	SAT LOK	SINGLE NOTE OF A FLUTE
DIVIDING LINE BETWEEN PSYCHIC AND SPIRITUAL WORLDS			
ETHERIC TOP OF MENTAL	BAJU	SAGUNA-SAGUNA-BRAHM INTUITION	BUZZING OF BEES
4. MENTAL	AUM	BRAHMANDA BRAHM MIND	RUNNING WATER
3. CAUSAL	MANA	MAHA-KAL-PAR-BRAHM MEMORY	TINKLE OF BELLS
2. ASTRAL	KALA	SAT KANWAL - ANDA EMOTION	ROAR OF THE SEA
1. PHYSICAL	ALAYI	ELAM. . . SENSES	THUNDER

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